Divrei Torah Baer Heitev

Second, expanded edition

Divrei Torah, Chizuk, Sipurei Tzadikim
In the English Language
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# על התורה ועל העבודה

**הקדמה בענין הדפסת דברי תורה**

**...וחכמת** התורה הוא הנותנת קיום באיש. רצה לומר בשורש הנשמה והנפש שאין אור של גיהנום שולטת בה וכמו שאמרו בסוף חגיגה (כ"ז.). והוא השארת הנפש לעולמי עד אף שבעולם הזה כבר מת לא נאבד חס ושלום לגמרי. ומצוותיה שהוא תולדותיהם של צדיקים שהם הכל פעולות גשמיות בעולם הזה הם הקיום במין שהוא ההשארה בעולם הזה לעולמי עד, ואף תלמוד תורה עצמה הוא מכלל מצוותיה של תורה ובכלל תרי"ג מצוות, והוא הלימוד באיברים הגשמיים בפה או בכתיבה בספר שנשארו הדברי תורה שלו קיימים בעולם הזה בידי התלמידים הקרוים בנים תלמידים מפיו או מפי כתביו:

ומצוה האחרונה היא כתבו לכם את השירה שכוללת כל כתיבות דברי תורה שיהיה השארה בעולם הזה, ואף דמדינא דברים שבעל פה אי אתה רשאי לאומרם בכתב, מכל מקום אחר שהותר לכתוב הרי כתיבתם מצוה ובכלל מצות כתבו לכם, שעיקר הכוונה שיהיה קיים לדורות, וכל זמן שהיו כל ישראל יחד בארץ ישראל ולמדו תורה התלמידים מפי רבותיהם נאסרה הכתיבה כדי שלא יסמכו על מה דכתיבא ומנחא, ויצטרכו ללמוד מפי הרב דאין דומה לומד מפי רבו למפי כתבו, וכמו שנאמר (ישעיה ל', כ') והיה עיניך רואות את מוריך וכמו שאמרו (הוריות י"ב.) תחזו לפומיה, כי בפה מתגלה מעמקי הלב, מה שאין כן בכתב שאי אפשר לכתוב מה שבלב, וכמו שאמרו (סנהדרין ל"ה.) דאף על גב דסופרי הדיינים כותבין ליבא דאינשי אינשי, והתלמיד השומע מפי רבו הוא משיג מה שבלבו, אבל אחר שנפזרו בגלות לכל קצוות עד שאם יצטרכו ללמוד מפי רב היתה התורה משתכחת חס ושלום, הרי הכתיבה מצוה חיובית:

[ואף על פי שכל תורה שבעל פה האידנא גם כן כתיבא ומנחא כבר, מכל מקום גם כל מה שתלמיד ותיק עתיד לחדש הכל הוא בכלל תורה שבעל פה שנגלה למשה רבינו ע"ה כמו שאמרו ז"ל (ויקרא רבה כ"ב, א'), ומשחידשו בעולם הזה צריך שישאר הדברים לעולמי עד בעולם הזה גם כן על ידי הכתיבה, ועל כן הזהירו הקדמונים לכתוב כל מה שמחדש כמו שכתב בספר חסידים (סימן תק"ל) והמגיד להבית יוסף וכדומה, כי אין אדם יודע איזה יכשר ואולי הוא החידוש של תורה שבעל פה השייך לחלקו שלא נגלה עדיין לשום אדם בעולם. והוא לכך נוצר להביא חידוש תורה לעולם הזה וצריך שלא יאבד באבדו חס ושלום, דאז חס ושלום יצטרך להתגלגל, רק יוציאנו בפועל בעולם הזה על ידי דיבור פה לתלמידים או על ידי כתיבה, וראיתי כתוב על שם חכם גדול אחד שלא כתב שום דבר מחידושיו באומרו כי לא הותר לו הכתיבה, כי הוא זוכר הכל ולא שכח שום דבר ממשנתו ומחידושיו מעודו, וטעה כפי מה שנתבאר כי אין כוונת הכתיבה לעצמו לבד רק לדורות הבאים:

ואף על פי שכבר יש ספרים הרבה בעולם ועשות ספרים אין קץ, מכל מקום כל תלמיד ותיק יש לו דבר חידוש השייך לחלקו שלא יוכל אדם אחר ליגע בו, והוא החדש שלמעלה מהשמש שעל ידי זה גורם גם כן החידושין תחת השמש מה שמחדש בכל יום תמיד מעשה בראשית, ובאורייתא ברא עלמא ותחילת הבריאה היה בתורה שבכתב, והחידוש בכל יום תמיד הוא על ידי תורה שבעל פה בחידושין דאורייתא המתחדשים בכל יום תמיד על ידי חכמי ישראל, ואין לך יום שלא יתחדש בו איזה חידוש בתורה על ידי איזה תלמיד ותיק שבדור, ואותו חידוש שהוא חיי עולם צריך שישאר קבוע וקיים בפועל בעולם הזה, ויש בזה עוד הרבה דברים ודרכים בהשארה זו שאין כאן מקומם] וכן היא בהרא"ש (בהלכות קטנות ריש הלכות ספר תורה) ובטור שולחן ערוך יורה דעה (סימן ע"ר) דהאידנא עיקר מצוה בכתיבת תורה שבעל פה: ספר מחשבות חרוץ - אות ט"ו

**מצות** עשה על כל אדם מישראל שיכתוב לו ס"ת ומאד צריך לחזר אחריה דאמר רבי יהושע בן לוי הלוקח ספר תורה מן השוק כחוטף מצוה מן השוק כתבו או שהגיה בו אפילו אות אחת כאילו קבלה מהר סיני וכל שכן שאין לו למוכרה אפילו יש לו הרבה מהם ואפילו למכור ישן כדי לקנות חדש אסור אפילו אין לו מה יאכל ומיהו אם צריך למוכרה כדי ללמוד תורה או לישא אשה ואין לו דבר אחר למכור שפיר דמי וכת' א"א הרא"ש ז"ל שזה לא נאמר אלא לדורות הראשוני' שהיו כותבין ס"ת ולומדי' בה אבל האידנא שכותבין ס"ת ומניחים אותו בבית הכנסת לקרות בהם ברבים מצות עשה על כל ישראל אשר ידו משגת לכתוב חומשי התורה ומשנה וגמרא ופירושיהם ולהגות בהן הוא ובניו. מצות כתיבת התורה היא כדי ללמוד בה דכתיב ולמדה את בני ישראל שימה בפיהם ועל ידי הגמרא ופירושה ידע פירוש המצות והדינין על בוריים לכן הן הן הספרים שאדם מצווה לכותבם וגם שלא למוכרם אם לא ללמוד תורה ולישא אשה: טור יורה דעה סימן ע"ר

**או** יאמר בריש גלי היינו בשיר גלי. רצה לומר כשיתגלה שיוכלו לומר לפני השי"ת שירה כמו משה רבינו ע"ה ושאר הצדיקים שאמרו שירה אז ובני ישראל יוצאים מן הגלות והבן: דגל מחנה אפרים - פרשת בשלח

**או** יאמר על פי מה שאמר הרב הקדוש המפורסם מוהר"ר ליפא מחמעלניק ועל דרך דאיתא באגרת הקודש של אא"ז זללה"ה הנדפס בספר הקדוש של הרב מפולנאי ע"ה ששאל למשיח אימתי אתי מר והשיב כשיתגלה תורתך ויפוצו מעינותיך חוצה עיין שם, וזה יש לומר שמרומז בפסוק ובני ישראל יוצאים מן הגלות בריש גלי, ברי"ש ראשי תיבות ר'בי י'שראל ב'על ש'ם גלי היינו כשיתגלה תורתו ויפוצו מעינותיו אז יפקון מן גלותא והבן: דגל מחנה אפרים


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# ברכת אב ואם

הנה בננו יקרנו ואהובנו הרב ר' נפתלי שלזינגר - אשר חשקה נפשו להרבות בדוד שמים ולהרבות תורה בישראל - מדי שנת בשנתו ולמועדי השנה אשר קודש הן-מוציאו לאור לקוטי אמרים - דרושים וחידושים - מחכמי הדורות על פרשת השבוע ועניני דיומא

והנה בדבר אמרו חז"ל - בבא חציעה דף נ: - ת"ר (קהלת י"ב) דברי חכמים כדרבונות וכמסמרות נטועים בעלי אספות נתנו מרועה אחד וכו' בעל אספות אלו תלמידי חכמים שיושבין אסיפות אסיפות ועוסקין בתורה הללו מטמאין והללו מטהרין הללו אוסרין והללו מתירין הללו פוסלין והללו מכשירין וכו' אל אתה עשה אצניך כאפרכסת וקנה לך לב מבין לשמוע את דברי מטמאים ואת דברי מטהרים את דברי אוסרין ואת דברי מתירין את דברי פוסלין ואת דברי מכשירין עד כמה הבא ומפרש"י ז"ה עשה אצניך וגל מאחר שכולן לפי לשמים עשה אצניך שומעת ולמוד ודע דברי כולן וכשתדע להבחין אי זה יכשר קדר הלכה כמותו כו' עכ"ל

תניין כדי לקדוע הלכה אין די לשמוע דב האוסר או דב המתיר ולומר זה נראה לי אלא דצריך להבין שני הצדדים עד בוריין וזה אתב אפשר לקדוע ולהכריע ההלכה בהדיה נכונה - כן נאמר אנן בסך לעניין הדרוש והבנת המקראו (על פאין שייך בזה הכרעה ווודוואי גיאו לנו להכריע בין דעות חכמי הדורות) כדי שיהיא הדעה נכונה בכל דב שהוא צריך לעיונא ולהתמיך הראיון בכל הצדדים והדבה פנים לתורה וכפלפל ופולפל וכו'.

ולפון דבר בדול עושה בזה המלקטים שמקיפין על המעיין שיהיא כאולו בעל האספות - שנאספו יחד כיאורי וחידושי הדבה חכמים - וכאולו בעל השמועה עומד לפניו - וזו מביאו הלומד דבריהם המאירים להבנה נכונה דדברי תורתינו הקדושה

איתאו במס' אבות פ"ו מ"ב וגל שמעון הצדיק היו' משירי כנסת הבדולה הוא היו' אומר על שלשה דברים העולם עומד על התורה ועל העבודה

ועל גמילות חסדים, וכפי' כי תשא (ל"ב-י) אמר הקב"ה למשה רבינו ואעשה אותך לגוי גדול וכרש"י פ' שהשיב משה רבינו להקב"ה וגלה נא את פשה רגלים (גלה האבות) אינו אומר לפניך כאשר כתוב לו לכסא את רגל אחד גלה

וכאמור שכאן כסא את רגל אך כל הכסא מאומד ע"י אותו רגל יחיד כן הדבר כאן על פשה רגלים מאומד פ' כל הב' רגלים יחד ואת ונגלה אך מהם אין הכסא אומד - וכן הדבר הכה אין השפה אומר עולם בשפה אומרים נפרדים אלא שפ' כולם יחד - שפורלים האחדות - העולם אומד

ואמרו חז"ל (סוטה י"ד) התורה תחילתה גמילת חסדים וסופה גמילות חסדים ואיתא (ז"ויק') שמחת יום הדראו הקריב אדם הראשון קרבן, ושאלתי מהבאון ר' האודן פ"ין צ"ל אמרת יום הדראו הקריב אדם הראשון קרבן ל"ק ל' ע"ב רק אמר מבדה לה אדם דכתיב בשם המשניות ר' יוחנן צ"ל ע"פ הגמ' ל"ק ל' ע"ב רק אמר מבדה לה אדם דכתיב אמר שומר וכו' אם תבדיון צ"ל וזו לשון תפילה תנינן שאלותיו של אדם הוא בהוותו מתפללין צבת"ד

והלא הוי הקב"ה מדיע בתורה ובוהו את העולם (ל"ר אי-אי) מצו אלפשר לומר שלורתו של הדראה מתחולת יצירתו הוא תורה ועבודה וגמילות חסדים שמתוך התורה נדרא העולם אשר לורתו הוא עבודה וגמ"ח

והאותו קו - תורת חסד על לשונה -
- שילוב של תורה וחסד
ושאלתי מהגרי"ז רוזנראזן צ"ל שהחסד הכי גדול ויקר הוא ללמוד
תורה רק מי שחפש מאתו ללימוד
ווידוי שהיא מצוה ונאמרה בלשון תפילה -
- שילוב של תורה ועבודה
כל הלומד בישר חלות באולם הקריב חלאת -
- שילוב של תורה ועבודה
וידוי הלחמים בקרבן תודה עד שכתוב אי"ו לאדם ה' לאולם לפנים תוך ימין אכולתו וקריב לשתתל אתרים יחמו
- שילוב של עבודה וחסד

הנה בנינו היקר הי"ל שהוא תי"ת ויי"ש קושר נוחא בניחא ומאחב ומרקם - על התורה ועל העבודה - שמלקל בשלי אסופות דקו ושיטה מיוחדת לשפה תורה

ומזודה - אך - נאה צה חדש - פנים חדשות באו לכאן - ליתן הנה חדשה
וברורה בהוראותיה לפרשת השבוע ומועדי קדש והלכות בעלמו הוא חסך
לכל מקבלה ולומדי בה

ואתה רצונו לזכרך יחד אלה לעלה ולספר שלם יחשב להשקות הנאים
לפדרי חכמי הדורות, דבר טוב והבון הוא ואמרינן יישר כחך,

והננו נצה לפריכו - ברכת אב ואם - באהבה רבה ואהבת עולם - שאפ השית
בידו ולפיות כפל אשר יפנה להבזיל תורה ולהאדירה ויהי רוב נחת - יחד
עם זוגתו החשובה ולנועה ומשפחת מנשים באהל תדרך - כלתינו בהתנו -
מרת רחל רבקה שיחיו - מכל לאנאיהם דרי"ב באושר ועושר בדרות בגופא ונפשא
ונה וראו מאליהו מתוך הרחבת הדעת ואריכת שנים ויחיו בנעימים ובשמחת
שלש בזיאת בנאל בדך ונעבה כולנו יחד לראות עין בעין בשוב השי"ת לציון
ויהבך בזה היחוש לשעון ולשמחה בדעין שלש במהרה בימינו. אכי"ר,

בברכת הוריך האוהבך בלב"נ חיים יחיאל באנגלוויץ וברוחו

ב' מנחם תשיר

בס"ד

יום שנכפל בו כי טוב "איש אשר רוח בו" ה' תש"ע

אל מעלת כב' חתני כבני, לן באהלה של תורה, גמור וסביר, מלא ברם ה', יראת ה' היא אוצרו, מוכתר בנמוסין ה"ה הרב ר' נפתלי הירצל גאנצווייג שליט"א,

באתי בשורות אלו להוקיר בשער בת רבים עבודתך בקודש, לזכות את הרבים מדי שבת בשבתו, משך כארבע שנים, בהדפסת גליון של דברי התעוררות וחיזוק לעבוד את ה' בשמחה ולהשליך עליו יהבו, מלוקטים לקוטי בתר לקוטי, בשכל טוב, מספרי יראה וחסידות, ככתבם וכלשונם, וקשורים לפרשת השבוע, ובאמת ראויין הדברים הקדושים לעורר ולחזק את האדם שיתקיים בו דברי נעים זמורות ישראל, כי בו ישמח לבנו כי בשם קדשו בטחנו.

וכבר אתמתי גברא ואתמתי קמיעא, ורבים נהנין מהדברים הנפלאים עצה ותשיה, לעלות בהר ה' ולקום במקום קדשו, וכעת איותר נפשו ויעש, בבחינת מעלין בקודש, לאסוף הני מילי מעלייתא שזכה לפרסם משך שנה אחת, לזמנן לפונדק אחד, ולחוקקם עלי ספר, לתועלת הרבים.

כה יתן ה' וכה יוסף שחפץ ה' בידך יצלח, ותזכה להגידל תורה ולהאדירה, כשאיפת רוחך הטהור, ולהיות שתול בבית ה' כעץ שתול על פלגי מים, אשר פריו יתן בעתו, מתוך בריות גופא ונהורה מעליא, ומתוך רוב שמחה, במנוחת הנפש והרחבת הדעת עדי יבואו ימים ומלאה הארץ דעת את ה' כמים לים מכסים אכי"ר

מעומק לב ונפש,
כעתירת,
יצחק בנימין בורכרדט

# הרב בנימין אדלר

רב דשכון הרבנים רוממה והסביבה וחבר בד''צ אגודת ישראל

## פעיה''ק ירושלים ת''ו

בעזרת השי''ת חודש סיון תש''ע

ליזוה צור חסדו למעכ''ת רב האי גברא רבא רב חכימ'א ורב ספר'א טובא החסיד המפורסם רבי **נפתלי הירצל גאנצווייג** שליט''א, מרביץ תורה ויראת ה' טהורה בעיר ליקווד ארה''ב יצ''ו, בן ידידינו הבעלה הגה''צ **רבי חיים** שליט''א, מורה ודאין בעיר ניו יורק ארה''ב – נעימות בימינם נצח.

תנני מחזיקנא מלא חפנאי טיבותא למע''כ דשדר לן קונטרסים ועלים לתרופה: **'על התורה ועל העבודה'**, המוסיעים ברוב חדרם ותפארתם מדי שבוע בשבוע, מלאים זיו ומפיקים נוגה, אמרות ה' אמרות טהורות, משמחי לב ומאירי עינים, אשר אסף איש טהור, טהור גברא, מעכ''ת שליט''א, דברי קדשם מלהבות אש של רבותינו הקדושים עמודי העולם זי''ע, המלמדנו להועיל לצחלנו במעגלי צדק וארחות חיים שיש בהם יראת שמים ויראת חטא, ולהנחותינו את הדרך אשר נלך בה ואת המעשה אשר יעשה אותם האדם וחי בהם – יישר כוחו וחילו לאורייתא.

ובריך רחמנא דיהיב חכמתא לחכימין להגדיל תורה ולהאדירה, והעיר את רוחו לחבר חיבור לטהרה, לאסוף ולכנס את הקונטרסים הנ''ל לאכסניה אחת, ולכרכם בכרך אחד המוקף חומה של בינה ודעת, המלא וגדוש מלא ברכת ה', הן חכמה והן עצה והן תבונה, לזכות את הרבים הצמאים לדבר ה', ומלאה סני תבל תבונה והארץ דעה את ה'.

הנה כי כן יבורך גבר חכם בעוז מע''כ שליט''א, ויהי חן ה' עמו להרבות פעלים לתורה בדרכו דרך המלך ובמסילה העולה בית אל, ברך ה' חילו ופועל ידיו יריצה להוסיף עוד תנובה ברוב תבונה, להאיר על הארץ ולדרים חולך ואור עד נכון היום הגדול בשוב ה' שבות עמו ובן ישי בראש בב''א.

הרב בנימין אדלר
רב דשכון הרבנים רוממה וסביבתה
בעיה''ק ירושלם תובב''א

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 1 Parshas Bereishis 5776

בס״ד פ׳ בראשית תשע״ו


**בראשית ברא אלקים את השמים ואת הארץ.**
**In the beginning Hashem created the heaven and the earth.**

**The** Rebbe Reb Simcha Bunim of Parshischa ZY''A, said that the goal of knowledge is to know that in the beginning Hashem created the heaven and earth, only once we have that belief can we [seek to] indelve further.

**The** Netziv [Rav Naftali Tzvi Yehuda Berlin ZT"L] Rosh Yeshiva of Volozhin, was once confronted by someone who was not observant and said the reason for his lack of observance. It was that he has a lot of "questions." To that the Netziv answered, "Your questions are not questions, they are answers [to do as you wish.]"

**The** Lechevicher Rebbe ZY"A said on a similar note that, "Kel A-don al kol hamasim", Hashem – the Master over all works; [recited at shachris Shabbos by day] is an answer to all questions.

**Reb** Elchonon Bunim Wasserman ZTVK"L, in his Sefer, Omer Ani Maaseh LiMelech expounds in depth the evils of Reform and Zionism. In short he says that one is the offspring of the Eiruv Rav and the other of Amoleik. It is in these last generations before the arrival of Moshiach that the Yetzer Hora uses all his powers to make impure the holy souls of the Jewish Children.


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig


**בראשית. פי׳ בזוה״ק ירא בושת ירא שבת, ומה ענין יראה ובושת לשבת**

**Bereishis** –The Zohar Hakodosh says, "Fear - Respect" "fear – Shabbos" can we ask what is the connection of "fear – respect" to Shabbos? Explains the Chiddushei Harim ZY"A, as it says in the Gemara in Nedorim 20., that one who does not have the trait of respect it is known that his fore fathers did not stand at Har [Mount] Sinai. As it says, למען תהיי יראתו על פניכם כי זהו הבושה,
Hence once one sins, he no longer has this respect. **On** Shabbos the above respect returns to Klall Yisroel, since Moshe Rabeinu returns the crowns to Klall Yisroel which they received when they said "Naseh"-we will do before "Nishma"-we will listen. It returns to them the respect that they received at Har Sinai. Therefore the Talmud Yerushalmi in Mesechtas [Tractate] Dimai says, a boor has the fear of Shabbos on him and he will not lie. On Shabbos the shame is returned, and therefore - ירא שבת בושת

**With** all the above, we must conclude as we say in Shemona Esrei of Shachris Shabbos - יִשְׂמַח מֹשֶׁה בְּמַתְּנַת חֶלְקוֹ. כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ לוֹ. בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וּשְׁנֵי לֻחוֹת אֲבָנִים הוֹרִיד בְּיָדוֹ. וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרָתֶךָ - Ne'eman means trustworthy, solid. We must watch ourselves from all the 'isims which Rav Elchonon Wasserman said will dissolve before the arrival of Moshiach. Communism will not make all equal, Zionism will not protect the Jewish Nation, Capitalism will not satisfy the rich, and Socialism will not feed the poor. As we see in this week's Haftorah –
כֹּה אָמַר הָאֵ-ל ה׳ בּוֹרֵא הַשָּׁמַיִם וְנוֹטֵיהֶם רֹקַע הָאָרֶץ וְצֶאֱצָאֶיהָ נֹתֵן נְשָׁמָה לָעָם עָלֶיהָ וְרוּחַ לַהֹלְכִים בָּהּ׃
**By** being careful with Shmiras Shabbos, and all Mitzvos Hashem, we will be fulfilling the purpose of creation, and have the Zechus [merit] of a Geulah Shleima [speedy redemption]. Amein.

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 2 Parshas Noach 5776

בס״ד פ׳ נח תשע״ו


**אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת הָאֱלֹקִים הִתְהַלֶּךְ נֹחַ:**

**The** Tiferes Shlomo explains [based upon the Gemorah in Sanhedrin 108:] the difference between two types of Tzaddikim. One type of Tzaddik calls out to Hashem when in need, and is answered. As it says in Tehillim 102.

שִׁיר לַמַּעֲלוֹת אֶל ה׳ בַּצָּרָתָה לִי קָרָאתִי וַיַּעֲנֵנִי :

And in Bamidbor 20:16

וַנִּצְעַק אֶל ה׳ וַיִּשְׁמַע קֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיּוֹצִאֵנוּ מִמִּצְרָיִם וגו׳

**There** is another type of Tzaddik that doesn't call out for his needs. As it says in Eicha 3:26

טוב ויחל ודומם לתשועת ה׳.

And only in thought they await a Yeshua.

**As** it is said in the Zohar Hakodosh by Elisha "I do not want to bother the Commander [Hashem]." By Esther Hamalka we see too, that she did not request for anything – לא בקשה דבר

**On** this level it is said רצון יראיו יעשה וגו׳

The will of those who fear him is done and their call is heard and they are helped. [Tehillim 145{19}]

**On** the first time, it is with רצון will alone and afterward ואת שועתם ישמע ויושיעם and their calls are heard, that they are Mispallel - Daven - and are answered.

**This** was the level of Noach, that he did not call out, but as it says ויזכור אלקים את נח מאליו בא הזכרון -and Hashem remembered Noach. The remembrance came spontaneous even without his Davening.

Therefore we say in the Pissukim [versus] of Zichronos on Rosh Hashanah by Mussaf -

וגם את נח באהבה זכרת מעצמו עלה בזכרונך טוב לפניך

By itself it went up to you, Hashem, his remembrance for good, since you remember the doings of all, and there is no forgetfulness before Your Throne. So to shall the recitation of remembrance [Zichronos] ascend single-handedly, up to Hashem alone, and Shofros is with only a sound itself.

**Two** interacting stories between the great Tzaddikim Reb Shloma Karliner and Reb Boruch of Mezibuzh can elaborate these ways in Avodas Hashem.

**When** the chasunah of the children of the aforementioned took place in Mezibuzh. The Chassidim of Reb Shlomo Karliner ZY"A, honored him with the use of an expensive chariot to respect him on the occasion of the Simcha.

When the chariot passed the home of the Rebbe Reb Boruch ZY"A, he looked out the window and said,

אם לעוברי רצונו כך לעושי רצונו על אחת כמה וכמה

Literally, if for those who do against His will is such for those who obey even more so deserving.

This went from ear to mouth until it reached the holy Tzaddik Reb Shlomo Karliner Himself!

**At** the Chasunah Seudah, Reb Shlomo Karliner asked Reb Boruch of Mezibuzh, "What is it that The Mechuten called me ״לעוברי רצונו״ against his will?"

**To** that Reb Boruch of Mezibuzh answered. "What I said was that I try to Daven that there be no bad decreed on Klall Yisroel. But even you, if there is already a decree with your power of Teffilah [prayer] you nullify it."

**Reb** Shlomo Karliner ZY"A was of broad build and had a large menorah. To which he once exclaimed, "I am of large build and have a large menorah that I light, but I don't know what happens when I light it."

**The** Mechuten Reb Boruch of Mezibuzh ZY"A, is of small build, has a small menorah, and when he lights it, it shines in all the Olomos [Worlds]!

**As** Reb Yom Tov Ehrlich says on his tape Ranenu Tzaddikim, "Yede [every] Rebbe is a vunder, [wonder] Yede hut zein veg [approach] bazunder.[respectively]"


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig


אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל. הַנְּתוּנִים בַּצָּרָה וּבַשִּׁבְיָה. הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה. הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה. וּמֵאֲפֵלָה לְאוֹרָה. וּמִשִּׁעְבּוּד לִגְאֻלָּה. הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן :

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 6 No. 1, Noach, 5772

**בס״ד פרשת נח, תשע״ב**


**אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת הָאֱלֹקִים הִתְהַלֶּךְ נֹחַ: בראשית פ״ו פ״ט**

עִקַּר תּוֹלְדוֹתֵיהֶם שֶׁל צַדִּיקִים מַעֲשִׂים טוֹבִים – רש״י

The real progeny of the righteous are their good deeds.-Rashi

Rashi comments here that the righteous regard their good deeds as their progeny.

Rabbi Yaakov Yitzhak of Pershyscha used to say: Every man says that he works and toils only for his children, so that they may grow up to become good Jews, well-versed in the Torah. But when the children are grown, they, as parents, continue to insist that they have no time to think about their own Torah study because they must attend to the training of their children.

The Torah points out that Noach regarded himself as a “child” in that sense of the word - “These are the progeny of Noach”. Noach was not content to devote all his time to the education of his children. He thought of his own personality, too, as a “child” who is in need of education and improvement. Thus, working to increase his own knowledge and to improve his own character, Noach became “a proper child” who understood that not only children, but also their parents, must serve Hashem . – Rav Yaakov Ahron of Alexzander

**וַתִּשָּׁחֵת הָאָרֶץ לִפְנֵי הָאֱלֹקִים וַתִּמָּלֵא הָאָרֶץ חָמָס: בראשית פ״ו פי״א**

***The** earth also was corrupt before Hashem, and the earth was filled with violence. {6:11}*

**When** people are “corrupt before Hashem”; i.e. corrupt in their relationship with Hashem, lacking fear of Hashem, the earth will be ‘‘filled with violence” between people, for where there is no fear of Hashem, there also can be no honesty. - Mayonei Shel Torah

לע״נ זקינתי מרת אסתר בת ר׳ משה חיים ע״ה
נלב״ע ב׳ חשון תשס״ז,ת.נ.צ.ב.ה.

**The** Torah warns us (Noach 9:6) that someone who spills the blood of another human, should be killed. Why? The Torah continues, "Ki Btzelem Elokim Asoh Es Ha'adam; because in the image of Hashem man was made." Killing a person is tantamount to destroying the image of Hashem Himself. "This is an amazing thing," notes Rav Yaakov Kamenetzky. "Murder is the most heinous crime known to man of any persuasion. Why does the Torah need to give a reason that you are destroying a Tzelem Elokim? Do we need to be so philosophical about forbidding such an act that even the most corrupt mind can comprehend on it own?" "Indeed," says Rav Yaakov, "left to human logic and barest morality, people will murder. They will surely come up with reasons and justifications for why this is different. The Torah needed to give us a reason that stands beyond human reproach; it is laying a hand on the image of Hashem for which there is no excuse. From here we see," says Rav Yaakov, "that without Yiras Shomayim nothing is sacred and nothing will escape the corruption and perversion of human logic."

לזכר עולם יהי׳ צדיק הרה״ק ר׳ קלונימוס קלמיש מפיאסעצנא הי״ד בהרה״ק ר׳ אלימלך מגראדזיסק זצוק״ל בעמח״ס חובת התלמידים, אש קודש, נעקד״ה ד׳ חשון תש״ד זיעואכי״א

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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על פי התורה הקדושה אסור לשלוח זה או שום דבר ביום שבת קודש הן על ידי חשמל או ע״י הוצאה

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 3 Parshas Lech Lecha 5776

בס״ד פ׳ לך לך תשע״ו


**וַיֹּאמֶר ה׳ אֶל אַבְרָם לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אַרְאֶךּ: בראשית פרק י״ב פ״א**

The Chozeh of Lublin ZY"A said that the Shabbos of Lech Lecha symbolizes the category of Ma'afeilah Le'orah "from darkness to light."

When Avrohom Avienu spread the name and belief of Hashem, he brought a great lightness on the world. What is the importance of light over dark? Simply it need not be explained. Everyone knows the difference between light and dark, or day and night.

We do find a Possuk in Koheles, Perek (chapter) 2 verse 13

וְרָאִיתִי אָנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ:

And I see that there is an abundance to wise over foolishness, as the light over dark. We now see that Shlomo Hamelech differentiates in Koheles, what is light, and what the meaning of darkness is. The next Possuk (verse 24)

הֶחָכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וגו״:

A wise man has his eyes in his head and a fool goes in the dark.

We can expound on this, it doesn't say a wise in the light, nor does it say that a fool does not have eyes. The difference will then be one who goes is the light with wisdom, in contrast, to fool who is in the darkness of foolishness.

הִנֵּה יָמִים בָּאִים נְאֻם אֲ-דֹנָי ה׳ וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ לֹא רָעָב לַלֶּחֶם וְלֹא צָמָא לַמַּיִם כִּי אִם לִשְׁמֹעַ אֵת דִּבְרֵי ה׳ וגו׳ : ספר עמוס פרק ח׳ פי״א

They will not be hungry for bread, nor will they be thirsty for water. It will only be the word of Hashem they will want to hear.

This Possuk is going on Ikvisah diMishicha. It seems to sound very good, so what is the quandary? Ask the Seforim. To which they answer that in Ikvisah diMishicha it will be a time of enormous chaos, and confusion that one will starve and thirst to hear a morsel of the word of truth, The word of Hashem.

Klall Yisroel is awaiting the ultimate redemption. The Beis Aharon of Karlin explains (As I heard from the Pinsk Karliner Rebbe Shlit"a), the Possuk

כִּי לַה׳ הַמְּלוּכָה. וּמוֹשֵׁל בַּגּוֹיִם :

When Moshiach will come speedily in our days, Hashem will be crowned by Klall Yisroel with their full will, on all their actions and existence. On the Nations it will be as a ruler that Hashem will rule on them.

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּיבֵּר : ספר ישעיה פרק מ׳ פ״ה

**וַיֹּאמֶר אֱלֹקִים אֶל אַבְרָהָם וְאַתָּה אֶת בְּרִיתִי תִּשְׁמֹר אַתָּה וְזַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם:** ספר בראשית פרק י״ז פ״ט

An Elderly fellow once approached the Gerrer Rebbe, Rav Yisroel Alter ZY”A, and told him “I remember being at your Bris! The Beis Yisroel answered him, Hashem is the Zocher HaBris (remembers), you have to be a shomer HaBris. (Maintain the holiness of the Bris.)


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אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל. הַנְּתוּנִים בַּצָּרָה וּבַשִּׁבְיָה. הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה. הַמָּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה. וּמֵאֲפֵלָה לְאוֹרָה. וּמִשִּׁעְבּוּד לִגְאֻלָּה. הַשְׁתָּא בַּעֲגָלָא וּבִזְמַן קָרִיב. וְנֹאמַר אָמֵן :

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 6 No. 2, Lech Lecha, 5772

**בס״ד פרשת לך לך, תשע״ב**


**וַאֲבָרְכָה מְבָרֲכֶיךָ וּמְקַלֶּלְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה: ספר בראשית פרק יב פ״ג**

***And** I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed. {12:3}*

**It** is possible to explain the word אָאֹר as meaning not "I will curse" but rather "I will enlighten". At such time as the knowledge of Hashem covers the earth as the waters cover the sea, those who formerly cursed the children of Abraham will be enlightened and realize that the people of Hashem are the source of blessing for all humanity. – Vilna Gaon

**וְאַבְרָם כָּבֵד מְאֹד בַּמִּקְנֶה בַּכֶּסֶף וּבַזָּהָב: בראשית פי״ג פ״ב**

***And** Avrom was very rich in cattle, in silver, and in gold. {13:2}*

Avrom was the first person who acknowledged the One Hashem and taught pure faith. Nevertheless, the Torah does not represent him as a person without material possessions who is totally immersed in the quest for G-dliness and in heavenly matters, but rather as a person who is socially involved -- a very wealthy property owner with cattle, silver, and gold, who is not separated from the precious things of this world. He had "Torah and material greatness in one place". His greatness enhanced his crown of Torah so that he could be a pillar of kindness [among men]. – Menachem Tzion

**וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הַבֶּט נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה זַרְעֶךָ: ספר בראשית פרק טו פ״ה**

***And** he brought him outside, and said, Look now toward heaven, and count the stars, if you are able to count them; and he said to him, So shall your offspring be. {15:5}*

**As** viewed from the earth, the stars look like tiny specks. In fact, though, they are worlds unto themselves, some of which are even larger than our own earth. Klall Yisroel are similar: they may appear small and insignificant on earth, but, in the sight of Heaven, they are very great and are even considered the pillar of all Creation. – Baal Shem Tov

**To** describe Yaakov's departure from Be'er Sheva the Torah uses the word ***Vayeitzei.*** Rashi famously comments that a Tzaddik's departure makes an impact as he takes with him the beauty, glory, and luster of the place. When Avrohom left his father's house it says, "Lech Lecha," why did it not say, **Vayeitzei**? The Chasam Sofer answers that Yaakov left a city steeped in Torah and Yiras Shomayim, that were the hallmarks of all those that came far and wide to be under the influence of Avrohom and Yitzchok. These good people appreciated Yaakov, and therefore, his departure was a blow to the entire atmosphere of the city. However, when Avrohom left his city, it was almost entirely under the influence of Nimrod and his heretical beliefs. Avrohom was a pariah. Therefore, his leaving did not impact anyone in the city. In fact, they were quite happy to see him go.

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# *Divrei Torah, Ba`er Heitev* פרש״י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Volume Number 5 Issue Number 1 בס״ד פרשת וירא תשע״א


**וַיֵּרָא** אֵלָיו ה׳ בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם׃ **וַיִּשָּׂא** עֵינָיו וַיַּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נִצָּבִים עָלָיו וַיַּרְא וַיָּרָץ לִקְרָאתָם מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אָרְצָה׃

**In** Rabbinic literature we do not find the term בר עונש in the singular. It always appears as בר עונשין- in the plural. The phrase ,בר מצוה though, almost always appears only in the singular form. Perhaps this can be explained in terms of the well-known anecdote about the Kotzker Rebbe, who, when asked which was his favorite and most important Mitzvah, replied: “Whichever Mitzvah I happen to be doing at the time!”

This insight may be of help to a Bar Mitzvah to remind him that, even though he is obligated to fulfill all of the Mitzvos, whatever mitzvah he is fulfilling should be as beloved to him as if it were the only one he had the zechus to fulfill. He has only one mitzvah - the one is he is doing!

וז״ש חז״ל [שבת קכז.] גדולה הכנסת אורחים וכו׳, שאף שהיה יכול לעלות מעלה בקבלת פני השכינה היה חביב עליו מצוה זו להכניס אורחים ולהעלותם. והיינו דכתיב והוא עומד עליהם ובסוף הפסוק ואברהם עודנו עומד שהיה במדרגת עמידה כנ״ל׃ ספר פנים יפות

And so we see in the Gemorah in Shabbos "Greater is the mitzvah of Hachnosas orchim than being Mikabel [Greeting] The Shechinah". From here we learn that every mitzvah has +its respect, our obligation, pride, and strength to fulfill in its entirety.

## The Tchebiner Rov Doesn't Sleep On Shabbos

For the last twelve years of the life of this elderly Godol Hador, the Tchebiner Rov's health seriously declined, and he was instructed by his doctors to take a rest every afternoon. On most days, a bochur was put in charge during this time to ensure that the Rov was not disturbed.

One Shabbos afternoon, the Rov lay down to rest, and for some reason the bochur was not on duty. Within a few minutes there was a knock at the door. A few seconds later the knock became louder and more urgent. The Rov dragged himself up with difficulty and opened the door to find...a nine-year child!

“Are you the Tchebiner Rov?” the visitor asked.

When he received a positive reply he announced,

“My Rebbe in Cheder told me that if I get the Rov to test me on my learning, and I produce a signed note to prove it – I will receive a candy! – Will the Rov "Farher " me?”

The Rov warmly invited the child in, sat him down, and tested him as requested. He also assured him that he was welcome to return after Shabbos for a signed note.

As he saw the boy out, the Rov gently pointed out to him that in future he should take care not to visit people’s homes mid-afternoon on Shabbos, as they may well be resting. To this the child replied. “I know that! I would not normally knock on anyone’s door at such a time, but I was sure that the Tchebiner Rov would be too engrossed in his learning and would surely not be resting!”

What was the Rov’s reaction? - He kissed the child and thanked him for the rebuke! From that day onwards the Rov did not rest anymore on Shabbos afternoon, when he realized that it was perceived (by a young child) unbecoming of a person of his stature to do so. [Revach]

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ושלום מרדכי בן רבקה
שיתן הקב״ה בלב השרים שיצא ממשפט שלו לחיים טובים וימים טובים ויפר עצת גוים והניא מחשבות עמים, בתוך שאר אסירי ישראל, - **לב מלכים ושרים ביד ה׳**


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פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 4 Parshas Vayeira 5776

בס״ד פ׳ וירא תשע״ו


**וַיֵּרָא אֵלָיו ה׳ בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם: פי״ח פ״א**

And Hashem {G-d} appeared to him in the plains of Mamre; and he sat in the tent door in the heat of the day. (18:1)

**The** Meforshim ask, why is it necessary to emphasize that Avrohom Avienu was sitting פתח האהל - at the opening of the tent.

Rashi explains that even in this situation that a sick person stays in bed (Sifsei Chachomim), Avrohom Avienu was sitting at the door to see if he can fulfill the Mitzvah of Hachnosas Orchim [hospitality].

**Seforim** say further, the חשיבות [importance] of פֶּתַח הָאֹהֶל - at the opening of the tent, is to show that even when one has already attained achievements, his approach must be פֶּתַח הָאֹהֶל, as if he is now first entering to rise to higher heights.

**וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת יִצְחָק: פכ״א פ״ח**

And Avrohom made a great feast the same day that Yitzchok was weaned. (21:8)

**The** Kedushas Levi ZY"A explains the word **הִגָּמֵל** to be meramez [give details] the three stages which refer to the Avos [Forefathers] and the twelve Shevotim [Tribes]. The ה׳ refers to אברהם to which he had the letter ה׳ added by the ברית מילה . The ג׳ is the third of the אבות which is Yaakov Avienu, who was third to have a Bris. One may ask why were the 12 Shevotim not born from Avrohom Avienu? The answer is because his Bris [circumcision] was not on the eighth day. Yitzchok Avienu was also not born to a father who was נימול לשמונה . Even though from Yitzchok, comes the Geulah, as the Chachomim say, "Atoh Avienu" this all came to a climax when Yaakov Avienu, and then was able to come the 12 Shevotim.

**To** add to the words of the Kedushas Levi ZY"A, one may ask, what is this great significance of Milah on the eighth day to come to all the above mentioned?

**The** Maharal says on the Possuk in Parshas Shemini, "And it was on the eighth day". What is the emphasis on the greatness of the eighth day? To which he answers, seven is teva - natural, and eight is above nature למעלה מן הטבע.

**From** this we learn that Klall Yisroel was gifted by Hashem to be above nature.

**This** week on the 14th of Cheshvon 5703, was the Yohrtzeit of Reb Avrohom Elimelech of Karlin ZY"A, who was killed in The Second World War, HY"D.

**Before** The War, he made four visits to Eretz Yisroel in which he built the Karliner Chassidus there. On one of his travels in Eretz Yisroel, together with his devoted Chossid, Hatzadik Reb Zalmen Brizel ZT"L, the Rebbe of Karlin became very thirsty. Reb Zalmen had a bottle of water with him, but he didn't have a cup. The Karliner Rebbe refused to drink from the bottle. So Reb Zalmen took a cucumber, hollowed it out, to which he gave to the Rebbe to use as a cup. (As I heard from Chasidei Pinsk Karlin)

**From** this story we can learn how one must be above the nature, have restraint and not indulge in materialism.

As the Beis Aharon of Karlin ZY"A said, "There are those who follow me step by step, by Davening, but when it comes to the Kugel, they stay at [their level of] Kugel.

Reb Osher of Stolin (Der Yunger Rebbe) ZY"A, told his followers, "Kinderlach, zeit mentchin vet iher zein Chasidim."


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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 5 Issue Number 2 5771

**בס״ד פרשת חיי שרה תשע״א**


וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי שָׂרָה׃ פכ״ג פ״א

And the life of Sarah was a hundred years and twenty years and seven years these were the years of the life of Sarah.

**כִּי** לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ׃ ספר משלי פ״ד פ״ב

For I give you good doctrine, do not forsake my Torah.

״כי לקח טוב נתתי לכם תורתי אל תעזובו״ - אל תעזובו את המקח שנתתי לכם (מ״ר לג׃א)

It is written: "I have given you good doctrine (לקח), do not forsake My Torah. Do not abandon the merchandise (מקח) which I have given you. -Medrash Rabbah (33:1)

One must think of the Torah as merchandise. A merchant never closes up shop because he has difficulty selling his merchandise, for he knows that once he closes up shop, he will certainly be ruined. The same is true of the Torah. Even if one has difficulty studying Torah, one must not stop - for once one ceases to study, one certainly will not be able to go on living.

So too, must we learn from the "Years" of Sarah, as Rashi explains שני חיי שרה - כלן שוין לטובה All are equally good.

We can go further with the Chidushei Harim's explanation of the Medrash;

**איתא** במד״ר ר״ע הי׳ יושב ודורש התחילו להתנמנם בקש לעוררן אמר מה ראתה אסתר למלך על קכ״ז מדינה. תבא בת בתה של שרה שחייתה קכ״ז שנים ותמלך על קכ״ז מדינות. וצריך להבין היאך בדברים הללו עוררן משנתן אלא משום שראינו ששרה חייתה קכ״ז שנה בעבור זה מלכה אסתר על קכ״ז מדינות, א״כ החשבון עבור כל שנה מדינה אחת, ולפי החשבון יוכל להיות לכל שבוע עיר אחת ולכל שעה עכ״פ כפר אחד אשר שוויו כמה וכמה אלפים א״כ בעת אשר ישן אדם מעט יוכל להפסיד כמה אלפים משום זה נתעוררו משנתן׃ חידוש הרי״ם – שיח שרפי קודש ח״א

R' Akiva was learning with his students, they started to slumber, He attempted to awaken them, He said how is it that Esther ruled on 127 countries? Let come the granddaughter of Sarah who lived 127 years and rule on 127 countries. We must now understand what is the power in these words to awaken the Talmidim [students] from their sleep? The answer is that we see that since Sarah lived 127 years [competent ones], Esther ruled over 127 countries, hence the computation is that for each year one country, and to this calculation it can be to each week, a city, and to each hour at least a town, which are worth many thousands [today millions!]. If so in the time that a person slumbers a little he can lose allot of property, such a statement was a good reason for the Talmidim to awaken from their sleep.

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**The** worst punishment Hashem can place on a person is to cause him to lose his belief in Hashem, Chas VeSholom; - for with belief there is hope, but without it there is only despair. – Baal Shem Tov

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**Someone** once told Rabbi Pinchos Koritzer that there had once lived a person named Spinoza who asserted in his works that man has the same nature as the animals, and that he stands in no way higher than them.

The Rebbe laughed and said: "One should ask him: if this is the case, why haven't the animals yet produced a Spinoza?"

---

**One** should spend much time putting himself in the proper frame of mind and spirit before he begins to Daven. One who is about to pray should learn from a common laborer, who sometimes takes a whole day to prepare for a job. A wood cutter, who spends most of the day sharpening his tools, and only the last hours cutting the wood, still has earned his full day's salary. - Reb Menachem Mendel of Kotzk

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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 6 Parshas Toldos 5776

בס״ד פ׳ תולדות תשע״ו


**וַיֶּעְתַּר יִצְחָק לַיהוָה לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיֵּעָתֶר לוֹ ה׳ וַתַּהַר רִבְקָה אִשְׁתּוֹ: פכ״ה פכ״א**

**The Gemorah in Yevomos [64:1] explains that the Tefilos of Tzaddikim are like a fork to turn over wheat, etc. they can turn the will of Hashem from Middas hadin to middas horachamim [judgment to mercy]. Explains Rav Moshe Minder ZY"A [of chasidei Slonim], how is this so? He answers, since Tzaddikim change their ways and wills, for the better, to serve Hashem, so to can they change the will of Hashem.**

**Hashem listens to his Tefilos - of Yitzchok Avienu, says R' Yitzchok of Vorkoh ZY"A, that the tefilos of Yitzchok were answered since they were with happiness, in contrast to Rivkah Eimeinu's, that were with sadness. Such is the strength of Simchah.**

**The Ohev Yisroel ZY"A says that the reason why Yitzchok Avienu's tefilos were answered, since they were on the tzar - pain, of the Shechina. Therefore they were helped.**
**From this we can learn the power of tefilloh (prayer) and praise to Hashem.**

**The Tiferes Shlomo says that Hashem is כביכול a Yosheiv tehillos Yisroel. He is sitting on the praises of Klall Yisroel. Just as a son-in-law "zitzst oif kest" so to Hashem has a Nachas Ruach from the tefilos and praises of Klall Yisroel.**
**This Shabbos ב׳ כסלו is the Yohrtzeit of the Yosher Divrei Emes. In his Sefer, he brings the following point that is relevant to every days Davening. Not to minimize it chas visholom, but he speaks about those who are very lengthy in the added piyutim of tefilos Rosh Hashanah and Yom Kippur. But forget about the parts of Davening we say daily all year, sometimes hastily, unfortunately. "They are leaving the main part and dwelling, only on the secondary, which is also very important.**

**וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים: ספר בראשית פרק כ״ה פכ״ז**

**And Eisov was a man of capture.**
**In the name of Reb Sholoma of Karlin ZY"A, Shocha Amuka Pi Zorus."There is not a worse than a pit whose mouth is afar from the words he speaks.**
**For many years Reb Sholoma Karliner did not say "Ana Avda Dikudsha Brich Hu". "I am a servant of Hashem (in Brich Shimei. Before krias HaTorah) he rather said, "I want to become a servant of Hashem. Until Hashem helped him, said Anoh Avda - I am a servant of Hashem - Shema Shlomah.**

**וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים: ספר בראשית פרק כה פכ״ז**

**And Eisov was a man who knew to capture, a man of the field. (25:27)**
**It says by Eisov twice "Eish", to teach that Eisov put all of his humanity into materliasm, tzaid and sodoh - capturing and fields.**


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# *Divrei Torah, Ba`er Heitev* באר היטב

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Volume Number 5 Issue Number 3 5771

**בס"ד פרשת תולדות תשע''א**


וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו׃
וְאַחֲרֵי כֵן יָצָא אָחִיו וְיָדוֹ אֹחֶזֶת בַּעֲקֵב עֵשָׂו וַיִּקְרָא שְׁמוֹ יַעֲקֹב וגו׳׃ פכ"ה פכ"ה – כ''ו

**And** the first was born red, all over like a hairy garment; and they called his name Esau. . **And** after that came his brother was born, and his hand took hold on Esau's heel; and his name was called Jacob; etc...

**In** the naming of Esov, the plural is used -- "and they called", but when Jacob was named, the verb is used in the singular: "and he called him Jacob." This indicates that evil men always have more followers than good ones. - Kli Yokor

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים׃ פכ"ה פכ"ז

**And** the sons grew; and Esov was a skilful hunter, a man of the field; and Yaakov was a quiet man, living in tents. [Beis Medrash]

'Yichus,' coming from a good family, is like an umbrella - it is of absolutely no use unless there is a "someone" to carry it. – Sipurei Chassidim

**Reb** Simcha Bunim of Pershyscha used to say: "When a man is asked for whom he is working and toiling, he usually replies: "Personally, I am content with little, but I must consider the welfare of my children. It is for them that I work so hard." When the child grows up, he also begins to toil for the same purpose, namely, his children. "I would like to see," the rabbi then said, "the ideal child for whom all of these generations are working and slaving."

**The Hands of Yaakov & the Hands of Eisov**

**Yitzchok** said to a disguised Yaakov (Toldos 27:22), "HaKol Kol Yaakov V'HaYadayim Yidei Eisov", the voice is sweet like Yaakov but the hands are rough like Eisov. Chazal tell us that this teaches us that if the voice of Yaakov is strong in Torah, Eisov will not be able to lay his bloody hands on us. However in the absence of the voice of Torah, Eisov will have free reign to destroy us.

Rav Zalmen Sorortzkin in Oznayim LaTorah asks that since Hashem punishes Midah Kineged Midah, how can an aveira committed by our voice be punished with the hands of Eisov? Eisov's voice should have power to inflict punishment upon us but not his hands. He answers that the key to Torah learning is financial support of Torah. Im Ein Kemach Ein Torah, without support, the voice of Torah will become silent, as those learning will slowly leave the Bais Medrash to earn a living. If the voice of Torah is heard, then the hands of Yaakov are obviously very active in supporting Torah. In this Zechus, Eisov's hands will be neutralized. But when the voice of Torah in not heard, then apparently the hands of Yaakov are folded and are not giving very generously to Torah. In that case the hand of Eisov will be active in making us suffer.

**The** Chofetz Chaim (Rabbi Yisroel Meir Kagan), before he became famous, was desperately poor and lacked even the barest necessities. His fellow townspeople, recognizing his scholarship and piety, wanted to assist him financially, but he always refused. Once, his mother called him aside and said: "There isn't even a bite of bread to eat in the house. People want to help you - perhaps you should accept their gifts." "Dear mother," replied the Chofetz Chaim, "I suspect that people persist in offering me help because they know I will not accept it. Once they see that I take their gifts, they will no longer offer them."

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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 7 Parshas Vayeitzei 5776

בס״ד פ׳ ויצא תשע״ו


**וַיֵּצֵא יַעֲקֹב מִבְּאֵר שָׁבַע וַיֵּלֶךְ חָרָנָה: פרק כ״ח פ״י**

**And Yaakov departed from Beersheva, and went toward Choron.**

**The going of Yaakov Avienu to Chutz Li'oretz was a preparation for Gollus. We too should be able to act correctly, and properly, al pi Torah in Chutz Li'oretz, in Gollus too. – Sfas Emes.**

**When Yaakov Avienu left on his journey, he went alone, without money as the Medrash explains he was somewhat in a helpless situation. It was then that Yaakov Avienu proclaimed, "Ezri May'im Hashem" my help is from Hashem.**

**...צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ צִיָּה וְעָיֵף בְּלִי מָיִם: כֵּן בַּקֹּדֶשׁ חֲזִיתִךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ: תהילים פרק ס״ג פסוק ג׳ – ד׳**

**…my soul thirsts for you, my flesh longs for you in a dry and thirsty land, where no water is. To see your power and your glory, as I have seen you in the sanctuary. Tehillim 63:3-4**

**According to the great will and yearning that a person has for Avodas Hashem. In a desolate place, "without water", so too can he be open to secure himself to the Kedusha [Holiness] when it shines to him a slight light.**

**This, the Hisgalus HaShchina, was the comfort when Yaakov Avienu had to go to Chutz Li'oretz, to the desolate land.**

**Hence that Yaakov Avienu merited, though the yearning and thirst. He was able to proclaim, "I have seen you in your holiness, Hashem." Since his thirst was such, so to was his clinging to Hashem in this revelation. With that the Possuk continues, וַיִּשָּׂא יַעֲקֹב רַגְלָיו [39:1] Yaakov Avienu was able to go further once he was promised good tidings, As Rashi says.**

**So to, in every aspect in this world, we can merit to be connected to Hashem in the world to come. The same is to be said that according to a person's yearning in the turbulent weekdays, will he merit to have a connection to Hashem on Shabbos Kodesh, Which is May'ein Olam Haboh to see in the sweetness of Hashem. – Sfas Emes**

**Shabbos Kodesh is May'ein Olam Haboh, a slight portion of Olom Haboh. Tzadikim said, that the word May'ein can also be said "Mayon" a spring, a fountain of Olom Haboh.**

**This week symbolizes the power of Tefilloh. When Naftali was born, Rochel Imeinu said, נַפְתּוּלֵי אֱלֹקִים נִפְתַּלְתִּי , Rashi explains that I have made a lot of requests to Hashem, and I was answered.**

**The Chizukuni expands on the Possuk וַיִּזְכֹּר אֱלֹקִים אֶת רָחֵל וגו׳ . Great are the Tzaddikim that they can switch from Middas HaDin to Middas HoRachamim.**

**The Sepurna, the Malbum, and the Netziv, all add to explain the words in this Possuk. וַיִּשְׁמַע אֵלֶיהָ אֱלֹקִים , that after Hishtadlus, and Masim Tovim, It was thru Tefilah that Hashem answered Rochel Imeinu, and listened to her Tefilos.**


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 8 Parshas Vayishlach 5776

בס״ד פ׳ וישלח תשע״ו


**וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל עֵשָׂו אָחִיו אַרְצָה שֵׂעִיר שְׂדֵה אֱדוֹם: פרק ל״ב פ״ד**

**And Yaakov sent messengers before him to Eisov his brother to the land of Seir, the country of Edom. (32:4)**

**פירוש רש״י - וישלח יעקב מלאכים - מלאכים ממש (ב״ר):**

**Rashi explains that they were actual Malochim.**

**Asks the Noam Elimelech, why did Yaakov Avienu send real Malochim? To which he answers that Yaakov Avienu wanted the Malochim to be Meilitz Tov to Hashem, in that time when they are carrying out their mission.**

**One can add that it says the whole world is created to cater for the Tzaddik. The Tzaddik's whole being is to serve Hashem. The needs of the Tzaddik are minimal; the Tzaddik eats to satisfy his soul, (not his body) in turn that energy is a Ruchnius one, and is applied to Avodas Hashem. Therefore say Tzaddikim, that one who eats and does all his materialistic actions Lisheim Shomayim, they are actually doing Ruchniyos - spiritual actions. A meal that is eaten to have strength to Daven, learn Torah, and do Mitzvos, is a Seudas Mitzvah.**

**מלאכים Malochim, which Malochim were these?**

**Reb Avrohom of Sochotchov explains that the Malochim that Yaakov Avienu sent, were Malochim that were created from the Mitzvos that Yaakov Avienu did. He sent specifically these Malochim to Eisov, so they can return him to the path of Hashem through Teshuva (repentance). - Shem Mishmuel**

**קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְדֶּךָ וגו׳: פרק לב פי״א**

**I am not worthy of the least of all the mercies, and of all the truth, which you have shown to your servant; etc. (32:11)**

**The greatest chessed (kindness) is that you have made me for your servant, be an Eved Hashem, proclaimed Yaakov Avienu. Reb Avrohom of Slonim - Toras Avos.**

**הַצִּילֵנִי נָא מִיַּד אָחִי פרק ל״ב פי״א**

**Save me, I beseech you, from the hand of my brother, (32:11).**

**Yaakov Avienu's Tefilos were certainly in mind then, also on us, and for eternity.**

**מִיַּד אָחִי מִיַּד עֵשָׂו. פרק ל״ב פי״ב**

**From the hand of my brother, from the hand of Eisov. (32:12)**

**Rashi explains that sometimes Eisov comes in the form of a brother and sometimes in the form of an enemy. Yaakov Avienu was Mispallel for both situations each one more dangerous than the other, even though we see that said my brother first as this can be even more dangerous spiritually. As it says in Medrash Rabbah 24, "It is worse to make one sin, than to kill him".**

**וְאַתָּה אָמַרְתָּ הֵיטֵב אֵיטִיב עִמָּךְ וגו׳: פרק ל״ב פי״ג**

**And you said, I will surely do you good, (32:13)**

**And you should say that this is good, אֵיטִיב עִמָּךְ, It will surely be good…**

**As heard from Reb Zalmen Brizel ZT"L, in the name of Karliner Tzaddikim ZY"A.**


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Volume Number 5 Issue Number 4 5771

**בס״ד פרשת וישלח תשע״א**


קָטֹנְתִּי מִכֹּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֶת עַבְדֶּךָ כִּי בְמַקְלִי עָבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה וְעַתָּה הָיִיתִי לִשְׁנֵי מַחֲנוֹת׃ בראשית פל״ב פי״א

*I am not worthy of the least of all the mercies, and of all the truth, which you have shown to your servant; for with my staff I passed over this Jordan; and now I have become two camps. Bireishis 32:11*

A Chosid once asked Reb Levi Yitzhak or Berditchev to explain why Hashem did not provide him with some profitable business deal once a year which would give him sufficient money for his annual needs. If he were given such an opportunity, he said, he would then be able to spend all of his time immersed in spiritual activities. Reb Levi Yitzchok replied: "To be sure, we cannot fully comprehend Hashem's reasons. Perhaps, though, he wants to see whether you are man enough to find the time for spiritual matters while you are burdened with the daily task of carving out a living."

**וַיִּזְרַח** לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צֹלֵעַ עַל יְרֵכוֹ׃ **עַל** כֵּן לֹא יֹאכְלוּ בְנֵי יִשְׂרָאֵל אֶת גִּיד הַנָּשֶׁה אֲשֶׁר עַל כַּף הַיָּרֵךְ עַד הַיּוֹם הַזֶּה כִּי נָגַע בְּכַף יֶרֶךְ יַעֲקֹב בְּגִיד הנשה׃ בראשית פרק ל״ב פ׳ ל״ב – ל״ג

*And as he passed over Penuel the sun rose upon him, and he limped upon his thigh. Therefore the people of Yisrael do not eat of the sinew of the vein, which is in the hollow of the thigh, to this day; because he touched the hollow of Yaakov's thigh in the sinew of the vein. Bireishis 32:32 - 33*

This prohibition is meant to indicate to the Bnei Yisroel [Jews] that, though they would suffer exile and persecution at the hands of the other nations, and the children of Esov, they must trust that they will never perish. Their race and their name will endure forever, and one day Moshiach [the Messiah] will come and deliver them from their enemies. Whenever they have occasion to observe this prohibition, they will remember this and hold fast to their faith and their righteousness at all times.

Just as the Malloch [angel], the emissary of Esov [Esau], wrestled with our father Yaakov [Jacob] in order to kill him, likewise throughout the ages, the descendants of Esov will fight the children of Yaakov. But just as the angel was unable to do more than lightly injure Yaakov's leg, likewise the children of Esov may be able to hurt the children of Yaakov's but can never destroy them.

Finally, just as the sun shone upon our father Yaakov to heal him, likewise his descendants will see the sunlight of the Moshiach, who will redeem them and remove all of their ills. – Sefer Hachinuch

וַיֹּאמֶר יַעֲקֹב אֶל בֵּיתוֹ וְאֶל כָּל אֲשֶׁר עִמּוֹ הָסִרוּ אֶת אֱלֹהֵי הַנֵּכָר אֲשֶׁר בְּתֹכְכֶם וְהִטַּהֲרוּ וְהַחֲלִיפוּ שִׂמְלֹתֵיכֶם׃ וְנָקוּמָה וְנַעֲלֶה בֵּית אֵל וְאֶעֱשֶׂה שָּׁם מִזְבֵּחַ לָאֵל הָעֹנֶה אֹתִי בְּיוֹם צָרָתִי וַיְהִי עִמָּדִי בַּדֶּרֶךְ אֲשֶׁר הָלָכְתִּי׃ בראשית פל״ה פ״ב – פ״ג

*Then Yaakov said to his household, and to all who were with him, Put away the strange gods that are among you, and be clean, and change your garments. And let us arise, and go up to Beis-El; and I will make there A Mizbei'ach [an altar] to Hashem – G-d, who answered me in the day of my distress, and was with me in the way which I went. Bireishis 35:3*

This call follows the command to "remove the strange gods that are among you." The Talmud (Shabbos 105) states: "What is a strange god which is inside the one's body? The Yetzer Horah [evil inclination]."

This teaches us that we must cleanse ourselves of the evil inclination before performing a positive commandment. It is only after we have removed the idols from our midst that we can build an altar and offer up Korbonos [sacrifices] to the One Hashem - G-d.

A Chosid once asked the Rebbe of Ger his advice in choosing a profession - should he be a scribe, or should he take up teaching?

The Rebbe advised: "Choose teaching; because, if by chance, you get a good pupil, you too will learn something."

Rabbi Moshe of Kobryn taught: "When a man suffers, he ought not to say, 'That's bad! That's bad!' Nothing that Hashem – G-d imposes upon man is bad. It is all right to say 'That's bitter!', though, for among medicines there are some that are made with bitter herbs."

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Volume Number 5 Issue Number 5 5771 **בס"ד פרשת וישב תשע"א**


**וַיְהִי** ה' אֶת יוֹסֵף וַיְהִי אִישׁ מַצְלִיחַ וַיְהִי בְּבֵית אֲדֹנָיו הַמִּצְרִי: בראשית פל"ט פ"ב

*And Hashem was with Yoseph, and he was a prosperous man; and he was in the house of his master the Egyptian. Bireishis 39:2*

Sadly, many people who become successful in their affairs forget Hashem [G-d]. Not so Yoseph. Though he was successful, ויהי ה' את יוסף - he did not think - כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת הַחַיִל הַזֶּה: דברים פ"ח פי"ז...

*"my strength and the power of my hand have made me this wealth" Divorim 8:17*. He recognized that it was all due to Hashem. – Reb Simcha Bunim Pershyscha ZY"A

When The Pinsk Karliner Rebbe ZT"L was on his only visit to America [Adar 5761] shortly before his passing [Nisson 5761] He led Shalosh Seudos in The Karliner Shtiebel in Williamsburg and when he said "Toirah" He related the following episode that His Grandfather, Reb Yehoshua Heshel Haltovsky ZT"L was present by The Frankfurter, The Heiligeh Yinukah of Stolin Reb Yisroel Perlow ZY"A.

A fish store in the town was owned by two partners who only opened the store on Thursday and Erev Shabbos to provide fish for Shabbos for the townspeople, and the rest of the week was spent engrossed in Torah learning. This practice went on for many years, until the Sutton, the yetzer horah was not happy with this day and a half work week, and Torah study the rest. He came up with a plan to divert them from their spiritual setting, and started to send them a lot of customers, which caused the until now short working week to a longer week. Unfortunately this took away from their Torah study which was diminishing as "business was booming".

One night the partners had a dream in which Abayah and Rovah – Authors of the Gemorah [Talmud] came to them, and asked; "What will be with our Gemorah?" The dreams where not adhered to immiediety, and they where therefore repeated until one night Abayah and Rovoh returned and said "To show that the dreams are true we will pinch you on your hand" – and they once again demanded *"Voss vet zein mit unzereh Gemorah?"* – "What will be with our Gemorah?" and as a proof that the dreams are true they were given a pinch on their metacarpus [top of wrist].

Awestricken they immiedietly went to their Rebbe The Yinukah [Frankfurter] to who they told the whole story, and showed the pinches; of which Reb Yehoshua Heshel saw, and passed the account on.

To this The Pinsk Karliner Rebbe concluded to the assemblage, that all must find time to learn Torah in all circumstances, and not fall prey to the yetzer horah, the Sutton who does all in his power to distract one from doing so.

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**וַיֹּאמֶר** אֲלֵהֶם רְאוּבֵן אַל תִּשְׁפְּכוּ דָם הַשְׁלִיכוּ אֹתוֹ אֶל הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל תִּשְׁלְחוּ בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל אָבִיו: בראשית פל"ז פכ"ב

*And Reuvein said to them, Shed no blood, but throw him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him from their hands, to deliver him to his father again. Bireishis 37:22*

From this we can derive the rule that it is proper to publicize the name of one who has performed a Mitzvah, since we see that the Torah publicized Reuvein's Mitzvah in his attempt to save Yoseph and return him to his father. - Teshuvas HoRosh

מצוה לפרסם עושי מצוה – תשובת הרא"ש

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**Even** if it were the case that Gehinom was the reward for a good deed, and Gan Eden the reward for a sin, it would still be proper to do a good deed. – Chofetz Chaim

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**A** Tzaddik was asked: "Why is it that a pious person seems less eager to persuade others to become virtuous than an evil person is to gain companions in wickedness?" He replied: "A pious person walks in light and is not afraid to walk alone, whereas an evil person walks in darkness and is anxious for company." – Sipurei Chassidim

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Vol. 8 No. 1 Chanukah 5777 **בס״ד חנוכה תשע״ז**


**קבעום ועשאום ימים טובים בהלל והודאה**

The Chidushei Harim ZY''A, said on the statement of the Gemorah, "The Chachomim (Sages) instituted as days of song and praise." It surely brings life. As we say in Tehillim – Hallel: לא המתים יהללו וגו׳

The dead cannot praise etc…

**When** the ruler of Russia, The Czar Nikolai died, the Bais Aharon of Karlin ZY''A sent a group of his Chassidim to the funeral, and told them: "It says, באבוד רשעים רנה – when evil doers vanish it is joy, they will produce a new song, and see to memorize it." When they returned from the funeral and sang the song to the Bais Aharon, He answered: "This tune will be appropriate for 'Aromimcha' – (I shall bless you)."It is the famous song sung for 'Aromimcha' till the present day, in our holy courts on Chanukah: Nesivei Hameoros, Mateh Aharon – Pinsk Karlin

**<u>זאת חנוכה</u>**

**העיקר הוא השמיני**

The Bais Aharon expounded and said, the most important of the neis is the eighth (day). Even though all the seven days were a miracle, the most important is the eighth. It is above, higher than the seven days. As the world says about the neis, the miracle is out of the world: Bais Aharon

**אַ פרייליכין און ליכטיגין חנוכה!**


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**א״ר הונא פתילות ושמנים שאמרו חכמים אין מדליקין בהן בשבת אין מדליקין בהן בחנוכה בין בשבת בין בחול {שבת כ״א ע״א}**

***Rav** Huna said; wicks and oils that the sages said not to use for Ner Shabbos (Shabbos lights), shall not be used for Ner Chanukah neither on Shabbos nor during the week. (Shabbos 21 :)*

**The** opening in the Gemorah of the Sugya (subject) of Chanukah is one that symbolizes the great purity we must have by selecting the best wicks and using the purest of oils.[Surely olive oil is preferred as a symbol (remembrance) of the Nes (miracle)]

Tzaddikim and Seforim Hakedoshim indelve into these aspects and derived a very important point. Although the Menorah is to be lit with the best wicks and purest oil, we find another aspect in the lighting of the Menorah, that is its location! Surprisingly, it is to be placed outside רשות הרבים מקום טמאה on the left side -שמואל, and lower than ten tefachim - למטה מעשרה.

All of the above symbolizes that whichever situation a Jew finds himself in, the purity of the light of Chanukah raises him. As the Shechina comes down to uplift and correct all those who wish to see the light of Hashem.

**מדליק עד שתהא שלהבת עולה מאליה -**

*One lights until the fire rises on its own.*

**Every** person has a torch and warmth in their heart. One must kindle himself with Mitzvos to the extent that it will make the flame rise from his heart to his mind, for the name of Hashem: Bais Aharon

**The** Ra"m of Kobrin ZY"A said; He who is in need of a Refua (cure), can accomplish it in the days of Chanukah.

לקבל גליון דברי תורה ״על התורה ועל העבודה״ בלשון הקודש, או שיעור באידיש כחצי שעה, נא להודיענו

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 2 Teves 5777

**בס״ד חודש טבת תשע״ז**


**With** all this in mind, in addition, the start of these three days this year falls out on Tekufas Teves – Nittul Nacht. One might ask, how do we overcome this period of darkness and tragedy? Firstly, we must keep in mind that Hashem always puts the Refua (healing) before the Makah (strike). This year we were Zoche (merited) three days of Chanukah (some years only two) in the beginning of the month of Teves. Furthermore, the three days consisted of Rosh Chodesh, Shabbos, and Zos Chanukah.

**כדי לעורר הלבבות לתשובה**

**With** such a bundle of calamities, what must be ones outlook for teshuva? We may be able to say, that since we are rectifying our actions in this time, it should be actions of correction and rebuilding. In contrast to the decline that took place in past history in this time period.

**בָּעֲשִׂירִי לַחֹדֶשׁ סָמַךְ מֶלֶךְ בָּבֶל. וְצָר עַל עִיר הַקֹּדֶשׁ. - סליחות לעשרה בטבת**

***On** the tenth day of Teves, the king of Bovel laid siege on the Holy City of Yerushalayim.*

The Chasam Sofer says that since Asara BiTeves is the day that the destruction of the Beis HaMikdosh started, it is also a day of judgement if we are going to merit its rebuilding.

***And** so we conclude the Slichos…*

מְגֻוֹן וַאֲנָחָה פְּדֵה אֵ-ל אֶת נַפְשִׁי. עֲשֵׂה לְעַמְּךָ הַנָּחָה. מַלְכִּי וְקִדּוּשִׁי. תַּהֲפוּךְ לָרְוָחָה. אֶת צוֹם הַחֲמִישִׁי. לְשָׁשׂוֹן וּלְשִׂמְחָה. צוֹם הָרְבִיעִי וְצוֹם הָעֲשִׂירִי. אבותי : - סליחות לעשרה בטבת

**קידוש לבנה**

**Some** Kehillos (congregations) have the Minhag (custom) to wait and say Kiddush Levana until after the tenth of Teves.

**אֶזְכְּרָה מָצוֹק אֲשֶׁר קָרָאַנִי. בְּשָׁלֹשׁ מַפּוֹת בַּחֹדֶשׁ הַזֶּה הִכַּנִי. וכו׳: סליחות לעשרה בטבת**

***I** shall remember the pain that has befallen me, in this month three calamities have befallen me, etc…*

**The** Slichos said on the fast of the Tenth of Teves, reflects in its start the tragedies that we suffer from until this very day. The paragraph of this portion of Slichos ends,

הָאוֹמֵר לַיָּם עַד פֹּה תָּבֹא

He says to the ocean till here you shall go.

Even if it is a month of misfortunes, it is until here. The forthcoming months are ones of Hischadshus and Ge'ulah (renewal and redemption).

**The** Rebbe Reb Bunim ZY"A of Pershischa said, Hayom! (today), im bikolo tishmo'u (if we will listen to His voice). We will merit the ultimate redemption, with the coming of Moshiach.

**בשמונה בטבת נכתבה התורה יונית בימי תלמי המלך והיה חושך בעולם שלשה ימים בט׳ בו לא נודע איזה היא הצרה שאירה בו [ו] {[ו] לא נודע. ובסליחות שלנו איתא שמת עזרא הסופר: מגן אברהם}**

***On** the eighth of Teves 3515, the Torah was translated (written) to Greek in the days of Talmai the King. The world was dark for three days. On the ninth day of Teves it is not known which calamity occurred: Shulchon Aruch 580:2,*

**In** our Slichos it says that Ezra HaSofor was Nifter (died) on the ninth of Teves. - *Magein Avrohom #6*

**שו״ע או״ח תקמ״ט סעיף א׳ - חייבים להתענות וכו׳ ובעשרה בטבת מפני דברים רעים שאירעו בהם מפני דברים הרעים, כדי לעורר הלבבות לתשובה: {רמב״ם} מגן אברהם א׳**

***One** is obligated to fast etc. on the tenth of Teves because of the bad that took place on them. This is to awaken the hearts to Teshuva - (Repentance): (Rambam) Magein Avrohom*


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Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש"י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 5 Issue Number 6 5771

**בס"ד פרשת ויגש תשע"א**


**וְעַתָּה אַל תֵּעָצְבוּ וְאַל יִחַר בְּעֵינֵיכֶם כִּי מְכַרְתֶּם אֹתִי הֵנָּה כִּי לְמִחְיָה שְׁלָחַנִי אֱלֹקִים לִפְנֵיכֶם: בראשית פמ"ה פ"ה**

***Now** therefore be not grieved, nor angry with yourselves, that you sold me here; for Hashem – G-d sent me before you to preserve life. Bireishis 45:5*

One must never fall into sadness. One must make every effort to keep away from this dreadful character trait, for it causes one to sin. Dovid Hamelech told us: (Tehillim 38:19) "I will declare my sin, I will worry about my transgression." This should be understood as: "I will declare my sin, which is worry. This is my transgression." – The Maggid of Mezritche

**וּלְאָבִיו שָׁלַח כְּזֹאת עֲשָׂרָה חֲמֹרִים נֹשְׂאִים מִטּוּב מִצְרָיִם וְעֶשֶׂר אֲתֹנֹת נֹשְׂאֹת בָּר וָלֶחֶם וּמָזוֹן לְאָבִיו לַדָּרֶךְ: בראשית פמ"ה פכ"ג**

***And** to his father he sent after this manner; ten male donkeys laden with the best of Mitzrayim, and ten female donkeys laden with grain and bread and food for his father for the journey. Bireishis 45:23*

**He** sent him old wine, which old people like very much. –Rashi **Why** did Yoseph send a gift of wine to his aged father? **All** things that grow old ultimately spoil and become useless, except wine, which improves with age. Therefore, a gift of old wine conveys a message of encouragement to old people, reminding them that, in some cases, old age can be a highly desirable quality. One must remember, though, that wine improves with age only if it was good when it was new. If it was diluted with water when it was new, age only succeeds in turning it sour. Likewise, whether or not old age improves a person depends on what he was like when he was young. – Mayonei Shel Torah

**וַיַּגִּדוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי הוּא מֹשֵׁל בְּכָל אֶרֶץ מִצְרָיִם וַיָּפָג לִבּוֹ כִּי לֹא הֶאֱמִין לָהֶם: בראשית פמ"ה פכ"ו**

***And** they told him [Yaakov Avienu], saying, Yoseph is yet alive, and he is governor over all the land of Mitzrayim [Egypt]. And Yaakov's heart fainted, for he did not believe them. Bireishis 45:26*

It was difficult for Yaakov believe that Yoseph was alive and still righteous, despite being the ruler of *Mitzrayim*. Righteousness and power do not usually go hand in hand - this is why he did not believe them. – Rabbi Menachem Mendel of Kotsk

**Once**, a stingy rich man came to consult The Maggid of Mezritche about how to live a good life. For many hours, they spoke of prayer and good deeds, of love of man and love of Hashem. Finally, the rich man asked the rabbi his opinion of fasting and self-affliction. "Would not denying myself the pleasures of the table lead me to a more holy existence?" "What are you in the habit of eating?" the Rebbe asked. "I am very modest in my demands," the rich man replied. "Bread and herring and a drink of water are all I need." "What are you thinking?!" the Rebbe reproved him. "You must eat roast meat and drink wine, like all men of wealth." He would not let the man go until he had promised to do as he said. Later, the Chasidim asked the Rebbe the reason for this odd request. "Surely, the Rebbe jested," they cried out. "Not at all!" replied the Rebbe. "Not until he eats meat will he realize that the poor man needs bread. As long as he himself eats bread, he will think the poor man can live on stones." – Sipurei Chasidim

**The** Rebbe of Kotzk was asked: "What is new about Dovid Hamelech's saying 'There shall be no strange god in you' (Tehillim 81:10)? It is specifically stated in the Aseress Hadibros: 'You shall have no other gods before Me' (Shemos 20:3)"! He replied: "The meaning is this: Hashem should not be a stranger to you." – Sipurei Chasidim

**Two** merchants were on a journey and lodged in Berditchev at the same inn. During the night, one stole the other's purse. The loser complained of his loss to Rabbi Levi Yitzchok, who surmised who the thief was. Rabbi Levi Yitzchak exclaimed: "Woe is me! What can the Archangel Michoel say?" The two merchants looked at him in bewilderment. "Don't you understand me?" asked the Rebbe. "Michoel is the Counsel for the Defense in Shomayim. When a poor man steals, he is able to argue in his behalf, but when a rich man steals, what can he say?" Shamefacedly, the thieving merchant handed the purse to the Rebbe and fled. – Sipurei Chasidim


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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah Ba`er Heitev פרש"י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Volume Number 4 Issue Number 1

בס"ד פרשת ויחי תש"ע

## וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם וגו׳

## תִּתֵּן אֱמֶת לְיַעֲקֹב וכו׳

Yaakov Avienu lived in Mitzrayim (Egypt) etc. We also know that the Middah (trait) of Yaakov Avienu is Emes – Truth, as we say daily in Davening (Prayer) – Give truth to Yaakov etc.

The Sifas Emes quotes His Grandfather, The Chidushei Harim with the following explanation.
With the Middah of Truth a Yid (Jew) can live in all circumstances, even in Mitzrayim – Maitzorim, difficulties (same letters – מצרים), troubles that seem to prevent one from his daily duties as a good Jew.

לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm

לע״נ דודתי גאלדא בת ר׳ משה חיים (פאללאק) ע״ה קאהן
נלב״ע כ׳ טבת תשנ״ה - תנצב״ה – היות שלא הניח
אחריה זש״ק ל״ע, הלומד לע״נ חסד של אמת הוא

נא להתפלל עבור הבחורים השבויים ביאפאן
יעקב יוסף בן רייזיל - יוסף בן איטא רבקה
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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

## וַיְבָרְכֵם בַּיּוֹם הַהוּא לֵאמֹר וגו׳.

Yaakov Avienu Bentched (blessed) them – Ephraim and Menashe – *"that day"* saying.

We must make point of, and understand the significance that Yaakov Avienu Bentched them saying – *"that day"*. Says Rav Moshe of Kobrin that one most focus on the present day only, and should not be worried about the troubles of the next day.

With this approach of Emunah and Bitochon one can truly serve Hashem with happiness, steadily.

## וַיַּרְא מְנֻחָה כִּי טוֹב וְאֶת הָאָרֶץ כִּי נָעֲמָה וַיֵּט שִׁכְמוֹ לִסְבֹּל וגו׳

The Rebbe Reb Bunim of Pershischa explains the Possuk as follows.

The qualification for a person who desires to achieve tranquility, he must accept every situation that comes his way. Every situation – good or (seemingly) bad, must be equal in his eyes.

If a person acts with this trait then he will always have tranquility.

# Divrei Torah, Ba`er Heitev באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 5 Issue Number 7 5771

**בס"ד פרשת ויחי תשע"א**


**וַיְבָרֶךְ אֶת יוֹסֵף וַיֹּאמַר הָאֱלֹקִים אֲשֶׁר הִתְהַלְּכוּ אֲבֹתַי לְפָנָיו אַבְרָהָם וְיִצְחָק הָאֱלֹקִים הָרֹעֶה אֹתִי מֵעוֹדִי עַד הַיּוֹם הַזֶּה: פמ"ח פט"ו**

*And he blessed Yoseph, and said, Hashem, before whom my Fathers Avrohom and Yitzchok did walk, Hashem which fed me all my life long to this day. Bireishis 48:15*

The Brochoh that follows was actually addressed not to Yoseph but only to his two sons. Why, then, does the Possuk say that Yaakov blessed Yoseph?

This shows us that there is no greater blessing for a father than the wish that his children should take after him and become good people. Hence, Yaakov's blessing to Manasheh and Ephraim that "The Malach who has redeemed me from all evil should bless the lads and let my name be named in them and the name of my fathers, Avrahom and Yitzchok" (verse 16) is the greatest blessing that Yoseph, their father, could possibly have received. – Shelah Hakodosh

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**וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל אַחֶיךָ אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקַשְׁתִּי: פמ"ח פכ"ב**

*And I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow. Bireishis 48:22*

**ואנא יהבית לך חולק חד יתיר על אחיך די נסיבית מידא דאמוראה בצלותי ובבעותי: תרגום אונקלוספמ"ח פכ"ב**

*"...which I took from the hand of the Amorite with my prayer and with my will." -Onkelos*

Why is the "bow" likened to prayer? Just as the more one tightens the bow, the further the arrow flies, likewise the more one applies his mind to his prayer with true devotion, the further and higher can it soar into the heavens. – Reb Menachem Mendel of Kotzk

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**יִשָּׂשכָר חֲמֹר גָּרֶם רֹבֵץ בֵּין הַמִּשְׁפְּתָיִם: פמ"ט פי"ד**

*Yissochor is a strong donkey couching down between two burdens; Bireishis 49:14*

A pious man complained to the Rebbe of Ger: "I have worked and toiled, and yet I do not have the satisfaction of a master craftsman who, after twenty years of effort, finds some result of his labors in his work: either it is better than it was at first, or he can do it more quickly. I see nothing at all. Just as I Davened twenty years ago, so too I pray today."

The Rebbe answered: "It is taught in Eliyohu's name: 'Man should take the Torah upon himself as the ox takes the yoke and the donkey takes its burden.' The ox leaves its stall in the morning, goes to the field, plows, and is led home, and this happens day after day, and nothing changes with regard to the ox - but the plowed field bears the harvest."

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**יְהִי דָן נָחָשׁ עֲלֵי דָרֶךְ שְׁפִיפֹן עֲלֵי אֹרַח הַנֹּשֵׁךְ עִקְבֵי סוּס וַיִּפֹּל רֹכְבוֹ אָחוֹר: ספר בראשית פמ"ט פי"ז**

**Don** shall be a serpent by the way, an adder in the path, which bites the horse heels, so that his rider shall fall backward.

**Chazal** say: "Any Talmid Chochom (Torah scholar) who does not take revenge like a serpent is not a Talmid Chochom" (Yuma 23a). This means:

As we know, the serpent derives its entire nourishment from the earth. This makes it available to him at any time and in every place, without his having to seek any assistance. Likewise, a Talmid Chochom who does seek revenge must seek it 'like a serpent' - not because he owes any favors to one who supports him, but rather because the circumstances require it. – Rav Shaul Notonson

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**A** man came to a Chasidic Rebbe and said: "Help me! I am old and a sinner, and I would very much like to die like a good, upright Jew." "Don't worry about dying like an upright Jew; just live like one and you will die like one," retorted the Rebbe. - Sipurei Chasidim

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**Gold** and silver are purified through fire. If you feel no sense of improvement after you pray, either you are made of base metal or your prayer lacked heat (i.e. enthusiasm). – Reb Pinchos of Koritz

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# Divrei Torah באר היטב

*Ba`er Heitev .פרש"י בשבעים לשון. דברי תורה וחיזוק*

Volume Number 4 Issue Number 2

בס״ד פרשת שמות תש״ע


*<u>הֲלֹא אַהֲרֹן אָחִיךָ הַלֵּוִי יָדַעְתִּי כִּי דַבֵּר יְדַבֵּר</u>*
*<u>שמות ד׳ י״ד</u>*

Aharon your brother will speak. What gave the ability to Aharon that he has the influence to "Speak"? Why was it *He* that was Zoche (merit) to this assignment? The answer is that Aharon was together with Klall Yisroel, all the years in Mitzrayim (Egypt) and he was constantly Mispalell for them and witnessed their pain and troubles steadily. Hence he was Zoche to become the Kohen Godol, the one who is constantly doing the Avodah (service) to Hashem in the Mishkon, and ultimately in The Beis Hamikdosh for Klall Yisroel.

Note; see the following Gemorah to expound on this topic in the way of Talmud.

גמרא איבעיא להו הני כהני שלוחי דידן הוו או שלוחי דשמיא וכו׳ תלמוד בבלי מסכת נדרים דף לה/ב

*<u>וַיַּאֲמֶן הָעָם וַיִּשְׁמְעוּ כִּי פָקַד ה׳ אֶת בְּנֵי יִשְׂרָאֵל וְכִי</u>*
*<u>רָאָה אֶת עָנְיָם וַיִּקְּדוּ וַיִּשְׁתַּחֲווּ׃ שמות ד׳ ל״א</u>*

And the Nation believed, and they heard that Hashem had remembered them and that He saw their affliction, and they bowed their heads and prostrated themselves. (Exodus 4:31)

One may ask, what is the sequence of the Possuk that Klall Yisroel first believed, and then they heard.

The Sabah Kadishah of Slonim is quoted in the Sefer Toras Avos as follows.

The Nation Believed – They believed that it is **only** in the Hands of Hashem to redeem them from Mitzrayim (Egypt). When they reached this realization that **only** Hashem, in His own power, with his outstretched arm, can redeem them. Then they were able to **hear,** - in Yiddish - "derher" (realize) and believe this incredible news that they will be redeemed from Mitzrayim, - a land that a servant never escaped – all thru the strong Emunah (belief) that they possessed, where they able to **hear.**

Similar to this we find in Parshas Bishalach (Exodus 14:31 – 15:1)

וַיַּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃ - אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃ (שמות י״ד, ל״א - ט״ו, א׳)

When Klall Yisroel reached the heights of Emunah, - Then They were able to praise Hashem! – Beis Aharon.

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לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm

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לע״נ אלכסנדר בן אברהם ע״ה – גלינא
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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש"י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 5 Issue Number 8 5771

**בס"ד פרשת שמות תשע"א**


**וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ: שמות פ''א פ''א**

***And*** *these are the names of the sons of Yaakov, who came to Mitzrayim, with Yaakov, every man with his household. Shemos 1:1*

**להודיע חבתן שנמשלו לכוכבים וכו': רש"י פ''א פ''א...**

**To** tell us how they are beloved, that they are compared to the stars.-Rashi

**We** Jews must know that the Hashem loves us, and that just as He made the stars shine in the dark night, likewise He created Klall Yisroel to spread His light to the darkest and lowliest places on earth. – Sefas Emes

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**וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה שְׁנֵי אֲנָשִׁים עִבְרִים נִצִּים וַיֹּאמֶר לָרָשָׁע לָמָּה תַכֶּה רֵעֶךָ: פ''ב פי''ג**

***And*** *when he went out the second day, and behold, two men of the Hebrews struggled together; and he said to the one who did the wrong, why do you strike your fellow? Shemos 2:13*

**Reish** Lokish said: One who lifts his hand to strike another, even if he does not actually hit the other person, is called "wicked", as it says "and he said to the wicked one, why would you strike your friend"?

The verse does not say 'why did you strike', but 'why will you strike' - תכה - in the future tense. Though this person did not strike the other, he is still called a wicked person. – Gemoroh Sanhedrin 58:b

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**וּמֹשֶׁה הָיָה רֹעֶה אֶת צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן וַיְנַהַג אֶת הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל הַר הָאֱלֹקִים חֹרֵבָה: פ''ג פ''א**

***And*** *Moshe kept the flock of Yisro his father-in-law, the priest of Midian; and he led the flock far away into the desert, and came to the mountain of Hashem, to Chorev. Shemos 3:1*

**Moshe** Rabbeinu was tested by Hashem through sheep. Our Chazal [Rabbis] say: when Moshe, our teacher, was tending the flock of Yisro in the wilderness, a little kid escaped from him. He chased it until it reached a shady place. When it reached that place, it saw a pool of water and stopped to drink. When Moshe approached it, he said: 'I did not know that you ran away because of thirst; you must be weary.' Moshe placed the kid on his shoulder and walked away. Hashem then said: 'Because you showed mercy in leading the flock of a human, you will certainly do so in tending my flock, Klall Yisroel. – Shemos Rabboh

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**לֹא תֹאסִפוּן לָתֶת תֶּבֶן לָעָם לִלְבֹּן הַלְּבֵנִים כִּתְמוֹל שִׁלְשֹׁם הֵם יֵלְכוּ וְקִשְּׁשׁוּ לָהֶם תֶּבֶן: שמות פ''ה פ''ז**

***You*** *shall no more give the people straw to make bricks, as till now; let them go and gather straw for themselves. Shemos 5:7*

**Why** did Pharaoh forbid his taskmasters to supply the Jewish slaves with straw to make bricks? If Pharaoh wanted to make the work more difficult for them, could he not simply have required the Yidden to produce greater quantities of bricks? **The** point was that Pharaoh desired, above all else, to embitter the lives of Klall Yisroel. Knowing that worry and seemingly insurmountable problems were infinitely more harassing than even the hardest physical labor, he felt that the surest way to break the spirit of the Yidden would be not to demand increased production from them, but to tax them with the additional worry of how to procure the straw they needed for their work. – Rav Chanoch Henoch of Alecksander

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**There** is a very high rung only one person in a generation can reach - that of having learned all wisdom, then praying like a child. – Rav Mendel of Riminov

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**A** fool says what he knows; a sage knows what he says. – Rav Simcha Bunim of Pershyscha

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**כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ: משלי פ''ד פ''ב**

***For*** *I give you good doctrine, do not forsake my Torah. Mishlei 4:2*

**It** is written: "I have given you good doctrine (לקח), do not forsake My Torah. Do not abandon the merchandise (מקח) which I have given you. - Midrash Rabbah (33:1)

**One** must think of the Torah as merchandise. A merchant never closes up shop because he has difficulty selling his merchandise, for he knows that once he closes up shop, he will certainly be ruined. The same is true of the Torah. Even if one has difficulty studying Torah, one must not stop - for once one ceases to study, one certainly will not be able to go on in living. – Rav Dovid of Kotsk

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 3 Teves 5777

**בס״ד חודש טבת - פ׳ שמות תשע״ז**


### יום כיפור קטן

**Yom** Kippur Koton, - The small Yom Kippur is a day of Prayer and Fasting in numerous communities. It is on the day before Rosh Chodesh (or earlier, if it falls out on Friday or Shabbos).

**On** the travels of The Chofetz Chaim ZY"A, he found himself in a Chasidishe Poilisher Shtetel (Chasidic town in Poland). It was Yom Kippur Koton and the Chofetz Chaim asked a Chosid if there is a Minyan for Yom Kippur Koton in this town. The Chosid answered that it is not our custom to say this Tefila (prayer). We go to our Rebbe for Rosh Hashonoh, and it carries us the whole year. The Chofetz Chaim answered with a Moshel (parable).

**Two** men were traveling, one rich and one poor. The rich man bought a full ticket for his complete journey. The poor man, not able to afford a straight ticket, used the money he had to travel to the next town, where he earned some money to continue traveling. And so the Chofetz Chaim continued with his great piety. Your Rebbe is a great Tzaddik and can carry his flock with Rosh Hashanah alone. But I must stop every Erev Rosh Chodesh to carry me thru the month, one at a time.

זכותם יגן עלינו.

May the merit of these great Tzaddikim stand for us.

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### שבת מברכים שבט

**This** week is Shabbos Mivorchim Chodesh Shevat. It is when we Bench (bless) the upcoming Chodesh of Shevat. **Tzaddikim** were very happy when Chodesh Shevat came. Firstly, it is months forthcoming of Hischadshus and Ge'ulah (renewal and redemption). Secondly, it is the beginning of a period in which at least every two weeks, there is a Yom Tov, if not more often so. Additionally, one must analyze each advantage separately, and more so when they are together which gives it extra chashivus (importance), and not take it for granted.

**Shabbos** is a most elevated day. We Klall Yisroel are privileged that it comes on a weekly basis. As we said, on Shabbos Mivorchim, (the Shabbos before Rosh Chodesh), we Bench (bless) the upcoming Chodesh (month). It is brought down that the reason we stand is because it is a remembrance and symbol of Kiddush Hachodesh (sanctify of the month). Beis Din in Yerushalayim would renew the first day of the new month and make it Holy. The extent of Shabbos Mivorchim goes that far, that we do not say the Tefilla of Av Horachamim on this Shabbos.

### ימי השובבי״ם

The Chidushei Harim said in the name of Tzaddikim, that in the weeks of these Parshios (of Shovavim שובבי״ם acronym for: Shomos, Va'era, Bo, Bishalach, Yisro, Mishpotim) one can rectify. And surely what Tzaddikim said, such is to be: - Sefer Siach Sarfei Kodesh

### וכאשר יענו אותו כן ירבה וגו׳

**In** the name of Reb Henoch of Alexander ZY"A it is said, כאשר יענו they tortured - their physical bodies. כן יפרוץ So would it extend out, the spiritual Neshoma (soul): Sefer Siach Sarfei Kodesh

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 9 No. 1 Shemos 5778

**בס״ד פרשת שמות תשע״ח**


**With mortar & with bricks בחמר ובלבנים**

The Yetzer Hara tries to place a stumbling block of sin in two ways. With Tavoh – lust, Bachomer, or with Gavoh – hautiness, Biliveinim. He does this as if he is all white and there is no blemish in him.

- Reb Shmuel of Slonim, Divrei Shmuel

**ימי השובבי״ם**

The Chidushei Harim said in the name of Tzaddikim, that in the weeks of these Parshios (of Shovavim שובבי״ם acronym for: Shomos, Va'era, Bo, Bishalach, Yisro, Mishpotim) one can rectify. And surely what Tzaddikim said, such is to be.

- Sefer Siach Sarfei Kodesh

**וכאשר יענו אותו כן ירבה וגו׳**

In the name of Reb Henoch of Alexander ZY"A it is said, כאשר יענו they tortured - their physical bodies. כן יפרוץ So would it extend out, the spiritual Neshoma (soul):

- Sefer Siach Sarfei Kodesh


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**ואלה שמות בני ישראל הבאים מצרימה וגו׳**

And these are the names of the children of Yisroel who are coming to Mitzrayim (Egypt) etc.

**And these ואלה**

Every place that it says "And these are" it is adding on the previous sayings. For only Yetzias Mitzraim- going out of Mitzrayim, and Kabolas HaTorah; the ultimate of the creation, was it fulfilled and completed the Maseh Bireishis - creation of the world.

- Sfas Emes

**Who were coming הבאים**

Klal Yisroel are Anshei Mallah- people of hights. They are not satisfied with their level so they constantly yearning to climb higher. Therefore הבאים-they are coming, steadily in a situation of Aliya-rising.

- Noam Elimelech

**And all the person ויהי כל נפש**

Since they all believed in one Hashem in unity,they were also called in a singuler tense - "a person".

- Rashi (Vayiegash) - Chidushei Harim

**And the land became filled ותמלא הארץ**

And so too the mundane earth between them bacame full of Kedusha (Holiness).

- Noam Elimelech

**Who did not know Yosef אשר לא ידע את יוסף**

Had he known the kedusha of Yosef he would not have had the audacity to disturb Klall Yisroel.

- Sefas Emes

# *Divrei Torah* *Ba`er Heitev* פרש"י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Volume Number 1 Issue Number 6 בס"ד פרשת וארא תשס"ו

***ובכה ובעמך***

The Medrash asks how did the frogs enter the great marble palaces of distinguished Egyptians, during *makas tzfardayah*. Answers the Medrash that the frog proclaimed to the marble "open a passageway for me that I may enter and fulfill the will of my creator". The marble split open as a passageway for the frogs. Expounds The Divrei Shmuel, so to must every Jew say to his blocked (heavy) heart, open up that I may fulfill the will of Hashem.

A young Cheder boy was not excelling in his studies; it seemed as if his abilities were limited. The boys' parents were greatly distressed. On the 21st of Adar the roads led to Lizensk, Poland to pray at the holy burial place of the great Rebbe Reb Elimeilech of Lizensk in the company of thousands of fellow Jews. Hours were spent engrossed in prayer to which the tear soaked *tehillim* attested.

After Pesach the boys' Rebbi contacted the boys' parents asking if all was as usual in the boys' environment, did anything special happen?

A *bochur* did unsatisfactory on his *yeshiva* entrance exam; the Menahel conveyed this to him to which he replied I'll be *mispallel* (pray) to reach achievement. The Menahel could not refuse him, and he did not regret it.

The Chazon Ish explains that *torah* and *tefillah* are like twins and one can not be without the other.

**הוא יפתח לבנו בתורתו וישם בלבנו אהבתו ויראתו ולעשות רצונו ולעבדו בלבב שלם**

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ואתכם הסליחה

# Divrei Torah *Ba`er Heitev* פרש"י בשבעים לשון. דברי תורה וחיזוק. באר היטב

Volume Number 4 Issue Number 3

בס״ד פרשת וארא תש״ע

*...הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם*
*שמות ו' ז'*

I am your Hashem your Almighty, who takes you out from under the burdens of Mitzrayim (Egypt).

This Possuk is explained by Rav Henoch of Alecksander as follows. The greatest Gollus is the fact that The Yidden sunk into a situation that they were Soivel – *accepted* the Gollus, as if it were "status quo" for them. Says The Possuk, *הַמּוֹצִיא אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם* ; I, Hashem is the force, redeeming you from this awful situation of *acceptance* of this terrible Gollus Mitzrayim

The Chidushei Ha'rim gives a similar explanation, on the Possuk וַיַּרְא בְּסִבְלֹתָם (שמות ב' י״א) They were Soivel (accepted) the Gollus.

Such a position is the worst מצב, situation that a Yid could find himself in, "status quo" – in Gollus.

As Rav Shlomo of Karlin said. "The worst tragedy is when a Yid forgets that he is a Ben Melech – Son of The King – Hashem, Our Father".

At the Burial of Yaakov Avienu, Eisav the brother of Yaakov Avienu (who sold his Bichorah – firstborn rights to his younger brother Yaakov Avienu) and started to "make trouble", claiming that the plot in The Me'oras Hamachpeilah in Chevron belonged to him. A heated debate erupted between The Shvotim (Sons of Yaakov) and Eisov, regarding the ownership rights. Naftoli the son of Yaakov Avienu was immediately sent back to Mitzrayim to bring the contract of ownership – the proof of the sale of the Bichorah. Chushim the son of Don, who was deaf, was observing the situation. Seeing what was happening Chushim who was not involved in any negotiations, took action in his hands and beheaded Eisov.

From here we can learn that when we separate ourselves from foreign society, we are then more secure, as there is no two side's to the coin, we know the truth and we are not in any way swayed to ideas that are strange to us. – Rav Chaim Shmulevitz.

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לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm

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לזכר עולם יהיה צדיק
יומא דהילולא קדישא של הר״ר משה לייב סאסאוור
ד׳ שבט תקס״ז זיעועכי״א
וממשפחתו נמשך אדמור״י שידלוב והמגיד מסטאשוב

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לזעי״צ הרה״ק ר׳ משה מרדכי ב״ר שמעון נתן נטע זצוק״ל
אדמו״ר מקארלין - לעלוב
נלב״ע כ״ד טבת תשמ״ז זיעואכי״א

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 4 Shevat 5777

בס״ד ראש חודש שבט פ׳ וארא תשע״ז


**שבת ראש חודש!**

This Shabbos has a special uniqueness to it. For not only is it Shabbos, but it is Rosh Chodesh too. One may ask why does this combination of Shabbos and Rosh Chodesh have a name of specialty. More so we say a special Mussuf of Atoh Yotzartoh for this occasion. To expound on the Tefilla of Atoh Yotzartoh we must understand exactly what is transpiring. Tzaddikim and Seforim Hakedoshim, specifically Reb Tzadok HaCohen of Lublin indelved into this issue. They explain it as follows: Shabbos Kodesh is the host (as it is steady) and Rosh Chodesh is the guest. When these two fall on the same day, which one takes precedent and is supreme? The Seforim explain that surely Shabbos is greater because it is greater in Kedushah (holiness), Issur Milochah (forbidden to work) and it is steady (timing). If so we return to our question of: why does Shabbos give way to Rosh Chodesh? The conclusion is as we explained before. Shabbos is the host and its specialty gives its uniqueness that it can be a host to Rosh Chodesh. And this day can therefore have a special Tefilla of Atoh Yotzartoh recited in which a combination of the beauty of Shabbos and Rosh Chodesh transpire. So we attain the Shabbos named Shabbos Rosh Chodesh.

P.S. Yom Tov on Shabbos is a subject on its own.

**Hallel** **הלל**

Reb Avrohom Elimelech of Karlin (5651-5703) HY"D ZT"L, wrote in a letter the following about his great grandfather. Once the Beis Aharon [of Karlin] ZY"A said the Brocha of Asher Yotzar in a loud voice, in the tune of Hallel. He then said, "What do you think kinderlach, every heiliger vort [and Brocha] we must say as we say Hallel." ("What do you think children, every holy word and blessing we must say as we say the praise of Hallel.")

**והוצאתי אתכם מתחת סבלת מצרים**

I shall take you out from under the burden of Mitzrayim.

The Chidushei Harim expounds on the Possuk וירא בסבלותם. What does it mean that Hashem saw in their burden?

The burden was a burden of acceptance, they were סבול the status quo. They didn't realize what their true situation should be. Not slaves to Egypt, but they should be slaves עבדי ה׳ to Hashem and his Holy Torah.

**מצוה להרבות בסעודת ראש חודש [שו״ע ס׳ תי״ט]**

It is a Mitzvah to enlarge the meal of Rosh Chodesh. Shulchon Aruch 419; The Magen Avrohom quotes the Rif, and the Rosh in the name of the Yerushalmi. If Rosh Chodesh falls out on Shabbos one should make the Seudas Rosh Chodesh on Sunday. Since on Shabbos, it would not be recognized that it is being done for Rosh Chodesh. The Bach says, we do not follow this custom.

The Mishnoh Berurah writes in the name of Achronim (Elya Rabbah), that one should add an extra food, more than every other Shabbos. As so it should be relevant the realization for the respect of Rosh Chodesh.

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בלשון הקודש,
או שיעור באידיש כחצי שעה, נא להודיענו


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# *Divrei Torah* באר היטב

*Ba`er Heitev* פרש"י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 1 Issue Number 7

בס"ד פרשת בא תשס"ו

***ואמרתם זבח פסח הוא לה' אשר פסח על בתי בני ישראל במצרים ואת בתינו הציל ויקד העם וישתחוו (יב כז)***

You shall say: "It is a meal of deliverance performed through a halting passing over dedicated to G-d, Who Paused as He passed over the houses of The Children of Israel in Mitzrayim (Egypt) when He struck Mitzrayim mortally and rescued our houses!" And the people bowed and prostrated themselves.

Asks R' Moshe Leib Sassover why does the Posuk say that Hashem paused - passed over on the houses of the Yidden with the phrase *al botei Bnei Yisroel* on the houses of the Jews it should say that Hashem passed over the homes of the Jews? Says R' Moshe Leib of Sassov that when Hashem went through Mitzrayim during *makas bichoros* and he passed over the house of a Jew he danced on the house, "This is the house of a Yid". When R' Moshe Leib was at the table of The Rebbe R' Elimeilech of Lizensk and he said this *vort* he (R' Moshe Leib) burst into an enthusiastic dance on the table "*Doh voint ah Yid*, *Doh voint ah Yid* - here lives a Jew, referring to the great *tzaddik* (and his elevated holiness).

A Jewish home is a dwelling place of the Shechina (divine presence). Many *seforim* say that when Moshiach comes, homes that attained the status of a *mikdash m'at* by filling them with *Torah* and *mitzvos* will also go to Eretz Yisroel, just as shuls they too are a dwelling place of the Shechina.

R' Elya Lopian would say that one who eats with the intention to gain energy to serve Hashem his meal is honored as a *seudas mitzvah*.

The *Mishnah* in *Avos* 3:4 says three that eat and do not say *Divrei Torah* it is as if they had eaten from sacrifices of the dead, but three that sit on one table and speak words of torah it is as if they ate from the table of Hashem.

The Rebbe of Parshischa once asked his disciples; had it not been already said by Hashem that the Jews will be in bondage in Egypt. Therefore why did Hashem bring the *makos* on Paroh?

To which he answered that the Jews do all the commandments to fulfill the will of Hashem with fear and fondness. Not so Paroh that slaved and tortured the Jews because of his own evilness and wickedness and he did not say I am doing this for the sake of Hashem. (No *l'shaim yichud* was said!)

From this we can learn that by being *mamlich* (carnation - crowning) Hashem on all our actions we are elevating them to be *mitzvos*, the will of Hashem and we are thus glorifying the name of Hashem in this world.

As a result our homes are not mundane dwellings, but houses of spiritual elevation on which Hashem rejoices "Here lives a Yid".

לז"נ אסתר בת ר' משה חיים ע"ה
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# Divrei Torah Ba`er Heitev. דברי תורה וחיזוק. פרש"י בשבעים לשון. באר היטב

Volume Number 4 Issue Number 4

בס"ד פרשת בא תש"ע

*וְגַם מִקְנֵנוּ יֵלֵךְ עִמָּנוּ*
*שמות י' כ"ו*

And so will are sheep go with us etc.

Rav Eizik of Kamarnah explains in his Chumash Heichel Habrochah, the significance of "Vigam mikneinu yeilech eimonu". That we will take everything with us, even the gashmius (materialistic), mundane items. We will take them, and elevate them to a Ruchnius (spiritual) status, with which we will use them to serve Hashem.

*כִּי מִמֶּנּוּ נִקַּח לַעֲבֹד אֶת ה'*
*שמות י' כ"ו*

"From these all we will take to serve Hashem"

In the Sefer Niflo'os Chadoshos, Rav Menachem Mendel of Kotsk explains This Possuk as follows. "Kie miemenu nikach" – From all we will take – from everything in the world we will learn from and utilize, for what - "La'avod ess Hashem to serve Hashem.

Everything, all happenings and surroundings, can be used to recognize and develop how to serve Hashem in every aspect during a person's daily life.

*וְאָמַרְתֶּם זֶבַח פֶּסַח הוּא לַה' אֲשֶׁר פָּסַח עַל בָּתֵּי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנָגְפּוֹ אֶת מִצְרַיִם וְאֶת בָּתֵּינוּ הִצִּיל וַיִּקֹּד הָעָם וַיִּשְׁתַּחֲווּ:*
*שמות י"ב כ"ז*

You shall say: "It is a meal of deliverance performed through a halting passing over dedicated to G-d, Who Paused as He passed over the houses of The Children of Israel in Mitzrayim (Egypt) when He struck Mitzrayim mortally and rescued our houses!" And the people bowed and prostrated themselves.

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש"י בשבעים לשון. דברי תורה וחיזוק.

Volume Number 5 Issue Number 9 5771

**בס"ד פרשת בא תשע''א**


**לֹא רָאוּ אִישׁ אֶת אָחִיו וְלֹא קָמוּ אִישׁ מִתַּחְתָּיו שְׁלֹשֶׁת יָמִים וּלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אוֹר בְּמוֹשְׁבֹתָם: שמות פרק י פס"ג**

***They*** *saw not one another, nor any rose from his place for three days; but for all the people of Klall Yisroel they had light in their dwellings. Shemos 10:23*

**The** worst darkness is blindness in which one person will not "see another", thereby refusing to look upon his misery and to help him. He who will not "see another" will himself become incapable of "rising from his place"; that is, of growth and development. – Chidushei HaRim

**הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה: שמות פרק יב פ''ב**

***This*** *month shall be to you the beginning of months; it shall be the first month of the year to you. Shemos 12:2*

**The** nations of the world build their calendar around the sun, whereas the Jewish people base theirs on the moon. This symbolizes the difference between the other nations and Klall Yisroel. The heathens [empires] can survive only as long as the light shines upon them. As soon as darkness descends upon them, they perish and disappear from the scene of history. Like the moon, though which can shine even through the darkest night, the Jewish people can survive and spread light, even in darkness. - Sfas Emes

**The** Rizhiner Rebbe was once asked why he could not get every person who came to him for spiritual guidance to respond and improve himself. He replied: "If a person who is cold is covered with a blanket, he soon becomes warm. But if a cold stone is covered with a blanket, it remains cold. The same is true of me: If there is some inner warmth in a person, I can help him. But if the person starts off as a cold stone, he will remain (spiritually) cold." - Sipurei Chasidim

**The** reason we eat bitter herbs at the Seder is that the very bitterness experienced by Klall Yisroel was the beginning of the redemption - had they not sensed the bitter taste of the exile, they would not have wanted to be redeemed." - Chidushei HaRim

**Better** herbs and sacks among your own, than cake and silk where you are unknown. – Shmuel HaNagid

**The** Rebbe of Sasov was once rebuked for giving all the money he had in his purse to a man reputed to be a sinner. "I, too, am a sinner," he replied, "yet Hashem gives me what I need." – Sipurei Chasidim

**Most** of us, said a Chasidic Rebbe, call upon Hashem only when we are in trouble and make all sorts of vows if only He will assist us, yet afterwards we forget them. This makes us very much like the wealthy man who, while eating fish choked upon a bone in his throat. Fortunately, the doctor, who was quickly summoned, was able to remove the bone just as the wealthy man was about to die. "Doctor," he declared, "You saved my life! How can I ever repay you?" The wise physician replied: "Just give me half of what you would have paid when the bone was still stuck in your throat." – Sipurei Chasidim

**Rabbi** Nochum of Shtefinesht once said to the Chasidim gathered around him: "If we could hang all our troubles and sorrows on pegs, and we were allowed to choose those we liked best, each of us would take back his own, for other people's would seem even more difficult to bear." - Sipurei Chasidim

ראשי תיבות שבט -
**ש**מחה **ב**שורות **ט**ובות
**ש**נתבשר **ב**שורות **ט**ובות
**ש**מרם **ב**רכם **ט**הרם

**Tzadikim** where very happy when the month of Shevat arrived, as from Rosh Chodesh Shevat until after the Yom Tov of Shevuos there is a special day celebrated at least every two weeks.– Mipi Hashmuah

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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 5 Shevat #2 - Bo 5777 בס״ד חודש שבט פ׳ בא תשע״ז


## חלון לחג הפסח Window to Pesach

When Rav Avraham Elimelech of Karlin ZT”L HY”D was in Tzefas on Wednesday of Parshas Bo, he said in the name of his great grandfather, The Beis Aharon ZY”A. On Parshas Bo a window opens to the upcoming Yom Tov of Pesach, therefore one must watch the Seforim. They shouldn’t be put on a table that has chometz on it.

## הלל Hallel

On numerous occasions on Shabbos Parshas Bo after Ma’ariv, Rav Moishe Leib Sosover ZY”A and his kehilla would say Hallel with great simcha (joy) and hislahavos (enthusiasm). It was not a Minhag (custom) nor was it done every year. Only so it was when they achieved that level of the feeling of Yitzias Mitzrayim, they said Hallel to praise Hashem.

## הכנה לימים טובים

The holy Chozeh of Lublin ZY”A said the following to be a remez (hint) on the next few Shabbosos in reference to the upcoming Yomim Tovim.

- Bo - the first days of Pesach [leaving Mitzraim]
- Bishalach – second days of Pesach [Krias Yam Suf]
- Yisro – Matan Torah
- Mishpatim – Rosh Hashana and Yom Kipper, days of judgement
- Terumah - Succos, the Mishkan – Succuh, a makeshift dwelling
- Tetzaveh – Chanukah, shemen zayis zuch (pure olive oil)
- Ki Sisoh – Purim, as it says in the Gemarah Megilla, I have established your shekolim in advance to Hamons Shekolim.

## לכו עבדו את ה׳ כדברכם
## Go and serve Hashem as you have spoken

The Possuk can be explained that the devotion to Hashem should be as good as the words: Beis Aharon

The Chidushei Harim says a similar vort in Parshas Matos: לא יחל דברו ככל הוצא מפיו יעשה - He shall not defile his words, as what comes out of his mouth he shall do. With the same enthusiasm that it emerges from his mouth so to shall be his actions.

## ושמרתם את מצות

Rev David of Lelov once hosted a self-invited guest before Pesach. As he did not have what to serve him, he gave something special that he did have. It was a food made from the shmura (watched) wheat set aside for Pesach. Reb David of Lelov ZY”A said, the most important watching is to watch yourself from chometz. In the Possuk ושמרתם את המצות it says, you shall watch the matzos. Chazal say, מצוה הבא לידך אל תחמיצנה a mitzvah that comes to your hands you should not put off. Now I am watching the mitzvah, and Hashem will give me shmura flour for Pesach (matzos).

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Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 9 No. 3 Parshas Bo 5778

בס״ד פרשת בא תשע״ח


**הלל - כליל התקדש חג פסח**

**After** Ma'ariv, on the night of Shabbos Kodesh Parshas Bo, Reb Moshe Leib Sassover ZY"A, and his Kehilla (congregants), all burst in unity in the recitation of Hallel with great joy and enthusiasm. Just as is done on the nights of Pesach (in many communities). It was not done as a Minhag (custom), and not done every year. Only such it was, when they reached the height of feeling the Yitzias Mitzraim (redemption from Egypt), they said Hallel to praise Hashem. - Al HaTorah V'al Ho'Avoda, Mipie Hashmu'ah

**It** is known and accepted in the name of our Rebbe, The Holy Chozeh of Lublin ZY"A, that he said as a symbol of the following Parshios. Parshas Bo is the first days of Pesach. Parshas Beshalach is the last days of Pesach. Parshas Yisro is Matan Torah – Shavuos. Mishpatim is Rosh Hashanah and Yom Kippur – days of judgement. Terumah is a symbol of Succos, as is the canopy of the Mishkon, so to the Sukkah is a temporary dwelling. Tetzaveh is Chanukah, Shemen Zayis Zoch (pure olive oil). Ki Sisoh is Purim, as Chazal say in Megila 13:,"I preempted my Shekolim to the Shekolim of Homon." - Chaim ViSholom

**One** might wonder, "What is the significance of this Remez?" The answer is: Firstly, "Kriah Mi'orer ess hazman" (the reading awakens the time – significance). Secondly, when one plants, there is plowing and seeding. So too are there Parshios for the coming Yomim Tovim. Thirdly, it is a Hachonoh (preparation) for the upcoming Yomim Tovim. May we be Zoche (merit) to prepare and celebrate the Yomim Tovim with a speedy Redemption from Gollus, Omein.

**ליל שמורים הוא לה׳ לכל דרותם-**

**For all their generations…**

The Rambam explains this Possuk as follows; Klall Yisroel awaits this night of Pesach to celebrate it according to all its Mishpatov – laws.

**וידבר וכו׳ בא וכו׳ כי אני הכבדתי**

**For I have strengthened**

This is a Remez [symbol] to Milchemes Ha'yeitzter, fighting the Yetzer Hora [Evil inclination]. A person is not to dwell on the fear that the Yetzer Hora will Chas ViSholom overpower him. Since it is I, Hashem that has made his heart heavy and even the power of the Yetzer Horah is only from Hashem Yisborach. Then surely Hashem gives a person strength to overcome it.
-Reb Avrohom of Trisk Mogen Avrohom

**חלון לחג הפסח-**

**A window to the Yom Tov of Pesach.**

Reb Avrohom Elimelech of Karlin ZT"L HY"D said in the name of his great grandfather The Bais Aharon ZY"A, that on Parshas Bo a window opens to the Yom Tov of Pesach. Therefore one should watch the Seforim and not put them on a table which has chometz on it.

**Similarly**, The Kedushas Levi says that when a person takes a Sefer off the table and brushes it off from any crumbs, he is fulfilling "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך" - one must remember the day of leaving Mitzraim (Egypt) all the days of his life.


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Volume Number 5 Issue Number 10 5771

**בס"ד פרשת בשלח תשע"א**


**וַיֹּאמֶר ה' אֶל מֹשֶׁה מַה תִּצְעַק אֵלָי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִסָּעוּ: שמות פרק יד פט"ו**

**To** worry over sin is itself a sin. It leads to melancholy [sadness], which makes true penitence – Teshuvah, impossible. – Sipurei Chasidim

**עָזִּי וְזִמְרָת יָהּ וַיְהִי לִי לִישׁוּעָה זֶה אֵ-לִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ: שמות פרק ט"ו פ"ב**

***The*** *Might and the vengeance of Hashem [Rashi]. Hashem is my Might and Song [Targum]; was salvation for me. This is my Hashem and I will build Him a Sanctuary; The Hashem of my Father and I will exalt him. Shemos 15:2*

**An** alternative rendering is: "This is my Hashem, and I will make Him a habitation" (the Hebrew verb אנוהו, "And I will glorify Him", is related to the noun נוה, "habitation"). This means "I will make myself into a habitation for Him; I will sanctify and purify myself so that my body may become a dwelling place for the Holy Presence." Reb Shamshon Raphol Hirsch

**הלל – בצאת ישראל וכו'**

**The** Haggadah puts the beginning of Hallel before the meal of Shulchon Oreich and its end after the meal. This teaches us that if our meal is a proper, festive meal, it is not an interruption in the course of the Hallel. Eating itself is an act that should be so full of holiness as to be like a song of praise to Hashem. When we begin Hallel, then continue it with our meal, it becomes one continuous song of praise to our Creator, which we then finish after the meal, as it is all one continuous song. - Tiferes Shelomo, Yeino Shel Torah

**The** Beis Aharon of Karlin was once leaving the Beis Medrash after a lengthy "Hislavusdig" [fiery - uplifting] Davening. He exclaimed "Chatzie Lochem [half to ourselves (of Yom Tov obligation)] we have already fulfilled, now we have to fulfill Chatzie LaHashem! [with the Yom Tov Seudah].

**וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם: שמות פרק יב פי"ז**

**The** word "Chomeitz" means both "leavened" and "sour." When you have a chance to do a Mitzvah, do not turn it sour - don't do it with a sour face and begrudgingly. Do your Mitzvos happily, energetically, and with a willing heart. – Yeino Shel Torah

**מַעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן וכו': הגדה של פסח**

*It took place that Reb Eliezer, Reb Yehoshua, Reb Elozar ben Azaryah, Reb Akiva, and Reb Tarfon (Pesach Haggadah)*

The Haggadah uses the term מעשה as the Talmud does when it cites a story as concrete proof for a Halachah principle. In this case, the principle that "all who increase telling the story of the Exodus are praiseworthy" is supported by the story of these Tannaim (Mishna-era Rabbis), who were sages, full of understanding of the Torah and men of renown who knew the entire Torah; [yet] they were telling the story of the Exodus the entire night. – Vilna Goan

**רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ - הגדה של פסח**

***I*** *made you as populous as the plants of the field (Pesach Haggadah)*

**"Like** the growth of the field": Just as the growth of the field grows more when it is cut more frequently, so too Israel would be more fruitful and multiply more as the Egyptians afflicted them more. – Ritvah

**A** wise Rabbi in a small village was once informed that a certain individual had died of hunger. "What do you mean, he died of hunger?" said the Rabbi. "He could have swept the streets or carried water and earned enough for food." "But," they replied, "he was a respected householder, and such work was beneath him. "Correct!" exclaimed the rabbi. "Just as I said; he did not die of hunger -- he died of pride." – Sipurim

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פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 7 No. 16 Parshas Bishalach 5776

**בס״ד פ׳ בשלח תשע״ו**


**וַיֵּרָא אֵלָיו ה׳ בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח הָאֹהֶל כְּחֹם הַיּוֹם: פי״ח פ״א**

*The Joy of Mitzvos*

A disciple of the Chozeh of Lublin was walking on the road to Lublin to visit his Rebbe. All of a sudden a heavy rain came pouring down, and the Chossid [disciple] started to sing and dance. He explained his joy thus, "When people would walk to the Beis HaMikdosh [Holy Temple] in Yerushalayim [Jerusalem] no inconvenience along the way would deter them because of their joyous anticipation of being in Yerushalayim. Similarly, I greatly anticipate my being able to be near our great teacher and any difficulty just increases my joy. *(Rabbi Zelig Pliskin - Gateway to Happiness)*

And Hashem {G-d} appeared to him in the plains of Mamre; and he sat in the tent door in the heat of the day. (18:1)

**The** Meforshim ask, why is it necessary to emphasize that Avrohom Avienu was sitting פתח האהל - at the opening of the tent.

Rashi explains that even in this situation that a sick person stays in bed (Sifsei Chachomim), Avrohom Avienu was sitting at the door to see if he can fulfill the Mitzvah of Hachnosas Orchim [hospitality].

**Seforim** say further, the חשיבות [importance] of פֶּתַח הָאֹהֶל - at the opening of the tent, is to show that even when one has already attained achievements, his approach must be פֶּתַח הָאֹהֶל, as if he is now first entering to rise to higher heights.

**וַיַּעַשׂ אַבְרָהָם מִשְׁתֶּה גָּדוֹל בְּיוֹם הִגָּמֵל אֶת יִצְחָק: פכ״א פ״ח**

And Avrohom made a great feast the same day that Yitzchok was weaned. (21:8)

**The** Kedushas Levi ZY"A explains the word **הִגָּמֵל** to be meramez [give details] the three stages which refer to the Avos [Forefathers] and the twelve Shevotim [Tribes]. The ה׳ refers to אברהם to which he had the letter ה׳ added by the ברית מילה . The ג׳ is the third of the אבות which is Yaakov Avienu, who was third to have a Bris. One may ask why were the 12 Shevotim not born from Avrohom Avienu? The answer is because his Bris [circumcision] was not on the eighth day. Yitzchok Avienu was also not born to a father who was נימול לשמונה . Even though from Yitzchok, comes the Geulah, as the Chachomim say, "Atoh Avienu" this all came to a climax when Yaakov Avienu, and then was able to come the 12 Shevotim.

**To** add to the words of the Kedushas Levi ZY"A, one may ask, what is this great significance of Milah on the eighth day to come to all the above mentioned?

**The** Maharal says on the Possuk in Parshas Shemini, "And it was on the eighth day". What is the emphasis on the greatness of the eighth day? To which he answers, seven is teva - natural, and eight is above nature למעלה מן הטבע.

**From** this we learn that Klall Yisroel was gifted by Hashem to be above nature.

**This** week on the 14th of Cheshvon 5703, was the Yohrtzeit of Reb Avrohom Elimelech of Karlin ZY"A, who was killed in The Second World War, HY"D.

**Before** The War, he made four visits to Eretz Yisroel in which he built the Karliner Chassidus there. On one of his travels in Eretz Yisroel, together with his devoted Chossid, Hatzadik Reb Zalmen Brizel ZT"L, the Rebbe of Karlin became very thirsty. Reb Zalmen had a bottle of water with him, but he didn't have a cup. The Karliner Rebbe refused to drink from the bottle. So Reb Zalmen took a cucumber, hollowed it out, to which he gave to the Rebbe to use as a cup. (As I heard from Chasidei Pinsk Karlin)

**From** this story we can learn how one must be above the nature, have restraint and not indulge in materialism.

As the Beis Aharon of Karlin ZY"A said, "There are those who follow me step by step, by Davening, but when it comes to the Kugel, they stay at [their level of] Kugel.

Reb Osher of Stolin (Der Yunger Rebbe) ZY"A, told his followers, "Kinderlach, zeit mentchin vet iher zein Chasidim."


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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 6 Shevat #3 - Bishalach 5777 בס״ד חודש שבט פ׳ בשלח תשע״ז


## Emunah אמונה

When The Kedushas Levi ZY”A returned home, after traveling the first time to the Rebbe Reb Shmelkeh ZY”A of Nikolsburg, his father-in-law asked what he saw. He answered, “I learned that there is a Creator of all the worlds, in Heaven.” His father-in-law then called a maid servant and asked her, “Do you know that there is a Creator of the world?” She answered yes. Then The Heiliger Bardichiver ZY”A said, “she can say so, but I know so.”

## Mon In Our Days מן מן השמים

Rav Uri of Strelisk ZY”A said that in our day too, Mon falls from Heaven! As we see in the city of Brod a Yid can be seen going on the street without money in his hand. He doesn’t have any money to buy food for Shabbos. Yet, on Friday night – the holy Shabbos he can be seen in a total different atmosphere. There is a set table with candles lit, laden with challos, wine, fish, meat and all delicacies. This is absolutely Mon that falls for him from Shomayim!

♫ הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף. אֶת רוֹדְפֵיהֶם וְאֶת
שׂוֹנְאֵיהֶם בִּתְהוֹמוֹת טָבַע. ♫
מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. וּמִבְחַר שָׁלִשָׁיו טֻבְּעוּ בְיַם סוּף׃

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## Shabbos Shira שבת שירה

Why is it that Parshas Bishalach is called Shabbos Shira, more than any other Parsha that is not called by it’s name? Parshas Bishalach is not read in the time of Krias Yam Suf, and Parshas Yisro is not called Shabbos Kabolas HaTorah. More so, we see that only by the Arbah Parshios it is called according to the special time. The reason is that since it is written in the pattern of אריח על גבי לבינה half bricks over full bricks, it gives it specialty. Therefore, one must rejoice on this Shabbos with great enthusiasm: Rav Yitzchok of Vorka ZY”A

## Fifteenth Day of Shevat חמשה עשר בשבט

The Bnei Yissoschar writes that on the fifteenth day of Shevat one shall daven for a good Esrog to be worthy for the upcoming Yom Tov of Succos. One may ask why it is specifically an Esrog that we daven for on this day. After all, it is the Rosh Hashana of all trees. We may possibly answer as follows:

1) The Esrog is the only fruit tree that is used directly for a Mitzvah.
2) The Mishnah uses a singular language, and even then it is for all trees. The Esrog Tree has a special respect as it listened to the command of Hashem by the creation of the world. Therefore the fruit and the tree have the same taste. כנלענ״ד

## ויאמינו בה׳ ובמשה עבדו – אז ישיר

And they believed in Hashem, and in Moshe His servant. – Then they sang

Then, only then – after they believed in Hashem and Moshe, His servant were they מסוגל appropriate and able to sing shira – song to Hashem: Rav Aharon of Sadigura

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 9 No. 4 Parshas Beshalach 5778

בס״ד **פרשת בשלח תשע״ח**


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**ליל שמורים הוא לה׳ לכל דרותם-**

**For all their generations…**

The **Rashbam** explains this Possuk as fallows. Klall Yisroel awaits this night of Pesach to celebrate it according to all its Mishpatov – laws. – Correction from last week


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לקבל הגליון, הן בלשון הקודש והן הנ״ל, וכן להקדיש גליון לזכות, לרפו״ש, לע״נ או לזכות את הרבים - אחב״י ביותר מארבע אלף מקומות בעולם קע״ה כ״י להתקשר להנ״ל - ידידכם נפתלי הירצל גאנצווייג

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Rabbi Naftali H. Ganzweig


## Shabbos Shira שבת שירה

Why is it that Parshas Bishalach is called Shabbos Shira, more than any other Parsha that is not called by its name? Parshas Bishalach is not read in the time of Kriyas Yam Suf, and Parshas Yisro is not called Shabbos Kabolas HaTorah. More so, we see that only by the Arbah Parshios it is called according to the special time. The reason is that since it is written in the pattern of אריח על גבי לבינה half bricks over full bricks, it gives it specialty. Therefore, one must rejoice on this Shabbos with great enthusiasm: Rav Yitzchok of Vorka ZY”A

## Fifteenth Day of Shevat חמשה עשר בשבט

The Bnei Yissoschar writes that on the fifteenth day of Shevat one shall Daven for a good Esrog to be worthy for the upcoming Yom Tov of Succos. One may ask why it is specifically an Esrog that we Daven for on this day. After all, it is the Rosh Hashana of all trees. We may possibly answer as follows: The Esrog is the only fruit tree that is used directly for a Mitzvah. The Mishnah uses a singular language, and even then it is for all trees. The Esrog Tree has a special respect as it listened to the command of Hashem by the creation of the world. Therefore the fruit and the tree have the same taste. כנלענ״ד

## ויאמינו בה׳ ובמשה עבדו – אז ישיר

And they believed in Hashem, and in Moshe His servant. – Then they sang

Then, only then – after they believed in Hashem and Moshe, His servant were they מסוגל - appropriate and able to sing Shira - song to Hashem: Rav Aharon of Sadigura

♫ הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף. אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם בְּתְהוֹמוֹת טִבַּע.♫
מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ יָרָה בַיָּם. וּמִבְחַר שָׁלְשָׁיו טֻבְּעוּ בְיַם סוּף׃

# Divrei Torah באר היטב

*Ba`er Heitev. דברי תורה וחיזוק. פרש"י בשבעים לשון*

Volume Number 4 Issue Number 5

בס"ד פרשת יתרו תש"ע

***וַיֹּאמֶר יִתְרוֹ בָּרוּךְ וכו' אֲשֶׁר הִצִּיל אֶת הָעָם - שמות י"ח י'***

And Yisro said Boruch Hashem etc... That He saved The Nation etc…

Rav Yissochor Dov of Zlotchev explains the Possuk as follows. The safeguarding of Klall Yisroel of any grave sins in Mitzrayim was thru the fact that the leaders of Klall Yisroel; Moshe Rabbeinu and Aharon HaCohen were uncontaminated from even the slightest aveirah (sin). That was Klall Yisroel's spiritual protection in Mitzrayim.

***וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וגו' - שמות י"ט ו'***

And you shall be for me A Nation of Kings etc.

Reb Levi Yitzchok of Berditchev in His Sefer Kedushas Levi explains this phrase as follows;

There are three crowns that a person can achieve – The Crown of Torah, The Crown of Kehunah, and The Crown of Shem Tov (good name) [Avos 4:7]. The differentiation between The Crowns is as follows; The Crowns of Torah and Shem Tov one must achieve on his own merit. Whereas The Crown of Kehunah is obtained by inheritance.

Hence, as Klall Yisroel has the Kedusha (holiness) of their Forefathers, as it says in the Possuk [Devorim 32:9] Ki Cheilek Hashem Amoy etc., therefore every Yid has the inheritance of the Kedusha of The Avos, as we are called By Hashem, A Nation of Kings.

***אָנֹכִי ה' ...אֲשֶׁר הוֹצֵאתִיךָ וגו' - שמות כ' ב'***

I am Hashem… that has taken *You* out of Mitzrayim…

Explains The Rebbe Reb Elimelech of Lizshensk, that Hashem Said "I have taken *You* out of Mitzrayim", – in singular tongue, giving the importance that to each and every member of Klall Yisroel. Such was the redemption of every Yid, according to his level, and to the depth of His understanding.

## *עליונים ששו ותחתונים עלזו בקבלת תורה הכתובה מסיני*

לימוד אור החיים הק' בחבורה ליל ששי בביתי 8:30pm

***יומא דהילולא***

*רבי שמואל מסלאנים ב"ר יחיאל מיכל אהרן -(דברי שמואל) י"ט שבט תרע"ו*
*רבי מנחם מענדל מקאצק ב"ר לייביש – כ"ב שבט תרי"ט*
*רבי יהודה לייב מלובלין ב"ר שלמה איגר – תורת אמת – כ"ב שבט תרמ"ח*
*זכותם יגן עלינו ועל כל ישראל אמן*

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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Vol. 9 No. 5 Yisro 5778

בס״ד פ׳ יתרו תשע״ח


## I am your Hashem אנכי ה׳

Reb Aharon Hagodol of Karlin ZY”A, was a Talmid (disciple) of the great maggid of Mezrich ZY”A. One night as he was engrossed in Torah study a knock was heard at the door. It was from a fellow Talmid of the Maggid ZY”A who came to bid farewell to him. When the fellow Talmid knocked on the door, Reb Aharon Hagodol asked who is there. The student answered, “Ich” – “I”. Reb Aharon did not open the door for a long time until finally he opened it. He said there is only one “I” in the world, that is Onochy Hashem – I am Hashem. The Talmid replied that he still must stay by the Maggid ZY”A to learn Toras Hashem. – Ranenu Tzadikim, Reb Y”T Ehrlich

## Shabbos זכור את יום השבת לקדשו

Remember the day of Shabbos to make it sanctified “Ribbono Shel Olom; you gave me wine for Shabbos, challos for Shabbos, fish and meat for Shabbos. Ribbono Shel Olem please give me Shabbos for Shabbos”. - Reb Zalmen Brizel ZT”L - Pinsk Karliner Chossid.

עֶלְיוֹנִים שָׁשׂוּ וְתַחְתּוֹנִים עָלְזוּ. בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי. תֹּאַר כַּלָּה מְאֹד נִתְעַלָּה. בְּקַבָּלַת יוֹם זֶה עֲשֶׂרֶת הַדְּבָרִים : . .

**ליל שמורים הוא לה׳ לכל דרותם-**

**For all their generations…** The **Rashbam** explains this Possuk as fallows. Klall Yisroel awaits this night of Pesach to celebrate it according to all its Mishpatov – laws. – Correction from last week

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## Kabolas HaTorah קבלת התורה

Shabbos Kodesh Parshas Yisro is a very great Shabbos, as we read the Parsha of Kabolas HaTorah. The Shinover Rov once traveled to his holy father the Sanzer Rov, the Divrei Chaim and he was greatly spiritually elevated. After this great experience the Shinover Rov was sure that if he would travel to his father for Shovuos he would experience an even higher Hisalus (spiritual elevation). As transpired it was not so. Shabbos Kodesh Parshas Yisro was of greater Hisalus: - Mipie Hashmu’ah.

## And Yisro heard וישמע יתרו

The Kotzker said on this verse *And Yisro heard*, “Yisro hut derhert”. He understood and put his listening into action, not just simply hearing. – Siach Sarfei Kodesh

## And Yisro heard וישמע יתרו

פר״שי מה שמועה שמע ובא קריאת ים סוף ומלחמת עמלק

– Vayishma Yisro, explains Rashi. What did he hear to cause him to come? Krias Yam Suf, and Milchemes Amalek (the war of Amalek).
Meaning to say that he heard that even after the great revelence of the greatness of Hashem. Which was at the Yam Suf (Red sea), that even a maid servant saw the greatness of Hashem more than great Prophets. And after that Amalek came and instilled a coldness in Emunah (Faith) in Hashem. This all came about during a great time in the history of Klall Yisroel. As it says (Sukkah 52 a) He who is greater than his friend his Yetzer Hora is greater. From this we see that there is no option but to be mekabel (accept) the holy Torah. The Torah will give strength to stand against the evil inclination. Divrei Shmuel

**ברוך שהחינו וקימנו לי"ג שנים של הרבצת התורה של**
**גליון ״על התורה ועל העבודה״,**
**ויה״ר על העתיד עד ביאת גואל צדק בב״א**

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Vol. 8 No. 7 Shevat #4 - Yisro 5777 בס״ד חודש שבט פ׳ יתרו תשע״ז


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Volume 5 Issue 11 Parshas Yisro 5771 **בס״ד פרשת יתרו תשע״א**


**אָנֹכִי ה׳ אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: שמות פ״כ פ״ב**

***I** am Hashem your G-d, who has taken you out of the land of Egypt, from the house of slavery. Shemos 20:2*

**Why** were the Ten Commandments not put at the very beginning of the Torah?

**This** can be answered with a parable: If a mighty warrior were to enter a city and say 'I will rule over you,' its people would reply 'What have you ever done to merit our allegiance?' If he set about building the city wall, constructing aqueducts, and defeating their enemies, and he then declared 'I will be your ruler,' the people would accept his leadership eagerly. Likewise, first Hashem took Klal Yisroel out of Mitzrayim, split the Yam Suf, provided them with the Mon, and defeated Amalek. Only then did He say "**I** am Hashem your G-d." Eagerly they shouted "Yes, Yes!" – Mechilta Yisro 5

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**The** Kotzker Rebbe was once asked: Why is Shovuos called the 'time of the giving of our Torah' and not the 'time of our receiving the Torah?'

**He** replied: "The reason is that, whereas the Torah was given to us on Shovuos in the time of Moshe Rabbeinu, we continue to receive the Torah in every subsequent generation. The giving of the Torah was only once, on Shovuos. The time of receiving it, though, is not only on Shovuos but every day of our lives." – Sipurei Chasidim

**A** heretic once asked the Gerrer Rebbe: "In Kriyas Shema, it says that the religious will prosper and the irreligious will be famished. I am an unbeliever, and yet I am quite well-to-do, and, often, people who are deeply religious are in need and must come to me for charity!" The Rebbe replied: I see that you must have read the Shema once with great attention. The reward for that act alone is more than all your present possessions...there is still more coming to you! – Sipurei Chasidim

**Once,** the Baal Shem Tov was sitting with his Chasidim when a poor ignorant man entered. The Baal Shem Tov immediately called him to the head of the table and seated him next to himself. Astonished, the disciples asked him why he accorded such honor to an unknown and ignorant person. Their teacher replied: "In the World to Come, I too will want to have a 'seat of honor.' When I am asked through what possible merit I deserve it, the only answer I will have is that once I also gave the seat of honor to someone without grace or learning". – Sipurei Chasidim

**Moshe** Rabbeinu called his first son Gershom because he was Ger in a foreign land. His next son, Eliezer, was called as a thank you to Hashem for saving him from Paroh. **Rav** Moshe Feinstein asks two questions. "Firstly, shouldn't the salvation and the name Eliezer be used first? Secondly, why was Moshe thanking Hashem that he was a Ger in a foreign land?" Rav Moshe answers that when Moshe Rabbeinu came to Midyan, his vast talents and capabilities were immediately recognized by the local population. They wanted him to lead them. Moshe Rabbeinu, however, preferred the private life, and the ability to concentrate on his Avodas Hashem and raise his children apart from the culture of the Midyanim, so he declined. The fact that he was able to remain a Ger in Midyan was Moshe Rabbeinu's main point of thanks to Hashem, and, therefore, his first son became Gershom. Once he set a life path of Avodas Hashem even in Midyan, he then thanked Hashem for saving him from death in Mitzrayim, because now he had a life worth living.

**וַיִּסְעוּ מֵרְפִידִים וַיָּבֹאוּ מִדְבַּר סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיִּחַן שָׁם יִשְׂרָאֵל נֶגֶד הָהָר: שמות פי״ט פ״ב**
**ויחן שם ישראל - כאיש אחד בלב אחד וכו׳: רש״י**

**Once,** the Gerrer Rebbe questioned one of his disciples: 'How is Moshe Yaakov doing?' The disciple did not know. 'What?' shouted the Rebbe. 'You don't know? You Daven under the same roof, you learn the same Torah, you serve the same G-d, you sing the same songs -- and yet you dare to tell me that you do not know if Moshe Yaakov is in good health, or if he needs help, advice, or comforting?'" – Sipurei Chasidim

***<u>הפטורה-</u>* מעשה המרכבה**
**וְקָרָא זֶה אֶל זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָ-אוֹת מְלֹא כָל הָאָרֶץ כְּבוֹדוֹ: ישעיה פ״ו פ״ג**

**Tell** me where Hashem is," a father said to his young child, "and I will give you a ruble." "Tell me where Hashem is not, and I will give you two rubles," replied the intelligent child. – Sipurei Chasidim

לז״נ ר׳ גבריאל ב״ר משה חיים ז״ל פאללאק - י״ט שבט תשנ״ג תנצב״ה
לז״נ מרת פייגא בת ר׳ אברהם משה ע״ה מוללער - י״ד שבט תשס״ד תנצב״ה
לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm


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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# *Divrei Torah* *Ba`er Heitev* *פרש"י בשבעים לשון. דברי תורה וחיזוק.* באר היטב

Volume Number 4 Issue Number 6 בס"ד פרשת משפטים – שקלים תש"ע

***וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם: שמות כ"א א'***

In the name of The Great Rebbe of Kotsk it is said; This is The Torah that I am giving to you. (Meaning to each person according to his *rotzon* – standard, and nigios - self orient).

***אֶת הֶעָנִי - שמות כ"ב כ"ד***

One must always remember and not forget – The uny, The Poor man riding on the Donkey, He is The Melech Hamoshiach. – Reb Menashe of Veretzky, Alfei Menashe

***אֶת הֶעָנִי עִמָּךְ - שמות כ"ב כ"ד***

Reb Shlomah Chaim of Koidenov in his Sefer Divrei Sholom expounds on The Words of The Possuk, The poor man – with you. Only the money that you give to the poor man – ***עִמָּךְ*** will be with you, and remain with you, and escort you to Ollom Habboh – Pininei HaTorah

***שבת שקלים***

The Sefas Emes explains, that The Chachomim (Sages) said to read Parshas Shekolim in our days, even thou we do not yet have the Korbon (Offering). The reason is, because the dedication of every Yid is accepted as while we still had The Korbon. The explanation is, that since all of the Korbonos where accepted as a true Offering to Hashem only with the true dedication of Klall Yisroel. Being that it is with the intention of such, true dedication that The Korbonos were accepted, that dedication is alive today, just as before, and maybe even more. That Klall Yisroel wants to be devoted as before, in these days. And such was the creation of a person, to yearn for the light of Hashem even in situations of darkness. Hence it would be appropriate to say that the reading of Parshas Shekolim is a preparation for the Redemption, as the month of Nisson is the time of redemption. Therefore The Chazal instituted to read the Parsha of Shekolim to remind us of dedicating ourselves with our heart and soul for the Service of Hashem, and that is much more significant than just donating funds for the Korbonos.

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אוֹר פָּנֶיךָ עָלֵינוּ אָדוֹן נָשָׂא. וְשֶׂקֶל אֶשָּׂא בְּבֵית נָכוֹן וְנָשָׂא. וּבְצֶדֶק הֶגֶה עֵרֶךָ כִּי תִשָּׂא. וכו' : סדר יוצר לפרשת שקלים

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לימוד אור החיים הק' בחבורה ליל ששי בביתי 8:30pm

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Volume 5 Issue 12 Parshas Mishpotim 5771 **בס״ד פרשת משפטים תשע״א**


**וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם: פכ״א פ״א**

***And** these are the ordinances that you shall place before them. (Shemos 21:1)*

**In** the Talmud (Shabbos 31a), we are told: "When a man is brought before the Heavenly court for judgment, he is asked: 'Did you conduct your business faithfully? Did you set aside times for the study of Torah?..." Note that he is first asked about his honesty in observing the משפטים and only then about his study of Torah. This helps us to understand the Midrash which says: "If you do not keep the דינים He will take His Torah away from you." If the answer to the first question is negative, his entire study of Torah is worthless. – Kesav Sofer

**אִם כֶּסֶף תַּלְוֶה אֶת עַמִּי אֶת הֶעָנִי עִמָּךְ לֹא תִהְיֶה לוֹ כְּנֹשֶׁה לֹא תְשִׂימוּן עָלָיו נֶשֶׁךְ: פכ״ב פכ״ד**

***When** you lend money to My people, to the person who is with you, do not act toward him as a creditor; do not lay intrest upon him. (Shemos 22:24)*

**Alternative** interpretation: "... את העני עמך- even when poverty is with you." The commandments to give Tzedokah and to extend loans without charging interest apply even at times "when poverty is with you." Even if you yourself are short of money, you must still set aside part of what you have for the poor. **With** regard to the verse "כַּבֵּד אֶת-ה' מֵהוֹנֶךָ" (Mishlei [Proverbs] 3:9) - "Honor Hashem with your wealth", the Sages say: "Read not me-honecha - 'with (or from) your wealth' but mi-geronecha - 'from your throat'." This means that you must give charity, even if it means depriving your own stomach. – Rav Shmelkah of Nikelsberg

**The** Posuk in Mishpotim tells us "Achrei Rabim Lihatos" (23:2) to follow the majority. The famous question asked is that since most of the world does not follow Hashem and abide by the laws of the Torah why aren't we obligated to follow the majority? **The** Chasam Sofer's explanation of this Posuk answers this question. "Lo Si'yeh Achrei Rabim Lira'os"; there are things that are absolutely, positively bad. Do not follow the majority in their wickedness and foolishness. When do you follow the majority? "Lihatos" when there is doubt in which way to turn. Then go with the Rabim. If you understand this, then "Vilo Saaneh Al Riv" says the Posuk. You will not be caught up in debate about avodah zoroh and other bad ways of the world because the guidelines are clear to you. **Reb** Elchonon Wasserman answered that it says a few Psukim later (23:8) that bribery blinds the wise. The majority of the world is bribed by their desires and even if they are wise they have become blind and cannot be followed.

**מִדְּבַר שֶׁקֶר תִּרְחָק וְנָקִי וְצַדִּיק אַל תַּהֲרֹג כִּי לֹא אַצְדִּיק רָשָׁע: פכ״ג פ״ז**

**Keep** far from a false matter; and do not slay the innocent and righteous; for I will not justify the wicked.

Once a Chosid asked Rabbi Dov Ber [of Mezritch?]: "It says in Tehillim that "truth will grow out of the earth" (Psalms 85). If truth springs up so easily, why is there so little of it in the world?" The Rebbe replied: "Yes, truth does spring up from the ground - but not on its own. It must first be sown. The way to sow truth is to bury falsehood in the ground. Once that is done, truth will grow all over." – Sipurei Chasidim

**It** Is said in The name of the Rebbe Reb Zushe of Anpoli, **מִדְּבַר שֶׁקֶר תִּרְחָק-** *Distance yourself from a false word;* implication, when you say a false word, instantly you are furthering yourself from Hashem Yisborach; Chas ViSholom. – Imrei Pinchos

**אֶת חַג הַמַּצּוֹת תִּשְׁמֹר וגו׳: פכ״ג פט״ו**

***You** shall observe the festival of Matzos; etc. (23:15)*

**Once,** Reb Levi Yitzchak of Berditchev discovered that the poor orphan daughters, who were hired by the community to knead the dough for the Pesach Matzos, were forced to work hard from early morning until late at night for a measly allowance. Hurriedly, he summoned the congregation to the Beis Midrash, ascended the Biemah, and cried out: "Those who hate Klall Yisroel falsely accused us of baking Matzos with the blood of Gentiles. But, no, we bake them with the blood of Jews!" Shamed, the community relieved the plight of the orphans. – Sipurei Chasidim

**The** Yismach Moshe once dreamt that he was in Gan Eden and was shown a modest room in which Rabbis were sitting and studying the Talmud. 'Is this, then, all there is to Paradise?' the Rebbe asked. The Heavenly Voice replied: 'You believe the Rabbis are in Paradise? You are wrong; Gan Eden is in the Rabbis.' – Sipurei Chasidim

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Vol. 8 No. 8 Shevat #5 - Mishpotim 5777 בס״ד חודש שבט פ׳ משפטים תשע״ז

## Shabbos Shekolim שבת שקלים

The Sefas Emes explains, that The Chachomim (Sages) said to read Parshas Shekolim in our days, even though we do not yet have the Korbon (Offering). The reason is, because the dedication of every Yid is accepted as while we still had The Korbon. The explanation is, that since all of the Korbonos were accepted as a true Offering to Hashem only with the true dedication of Klall Yisroel. Being that it is with the intention of such, true dedication that the Korbonos were accepted, that dedication is alive today, just as before, and maybe even more. Klall Yisroel wants to be devoted as before, in these days. And such was the creation of a person, to yearn for the light of Hashem even in situations of darkness. Hence it would be appropriate to say that the reading of Parshas Shekolim is a preparation for the Redemption, as the month of Nisson is the time of redemption. Therefore The Chazal instituted to read the Parsha of Shekolim to remind us of dedicating ourselves with our heart and soul for the Service of Hashem, and that is much more significant than just donating funds for the Korbonos.

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שמות כ״א א׳

In the name of The Great Rebbe of Kotsk it is said; this is The Torah that I am giving to you. (Meaning to each person according to his *Rotzon* – desire, and *Nigios* - self orient).

## ואלה המשפטים אשר תשים לפניהם:

And these are the laws that you shall put before them.

A person must steadily put the Mishpotim of Hashem before him. He must sanctify his whole "self" for the laws of ד׳ and give his life for them. That is ״לפניהם״- before them, before the doings and wants of his own. (Kol Simcha)

I was once Zoche (merited) to hear from the Skulener Rebbe shlita, why does it say ״ותורתך ודברך ישים על לבו״- on his heart - shouldn't it say בלבו - in his heart?
To this he answered that one must put the will of the תורה and מצוות of Hashem above and before his personal desires.

## אֶת הֶעָנִי -

שמות כ״ב כ״ד

One must always remember and not forget – The uny. The Poor man riding on the Donkey, he is The Melech Hamoshiach: Reb Menashe of Veretzky, Alfei Menashe

## אֶת הֶעָנִי עִמָּךְ - שמות כ״ב כ״ד

Reb Shlomah Chaim of Koidenov expounds in his Sefer Divrei Sholom on the words of The Possuk, the poor man – with you. Only the money that you give to the poor man – עִמָּךְ will be with you, remain with you, and escort you to Ollom Habboh – Pininei HaTorah

אוֹר פָּנֶיךָ עָלֵינוּ אָדוֹן נְשָׂא. וְשֶׁקֶל אֲשָׂא בְּבֵית נָכוֹן וְנִשָּׂא. וּבְצֶדֶק הֶגֶה עֵרֶךְ כִּי תִשָּׂא. וכו׳ : סדר יוצר לפרשת שקלים

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Volume 5 Issue 13 Parshas Terumah 5771

**בס״ד פרשת תרומה תשע״א**


**דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְּרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ תִּקְחוּ אֶת תְּרוּמָתִי: שמות פכ״ה פ״ב**

*Speak to the Children of Israel, and let them take for Me a portion, from every man whose heart motivates him you shall take My portion. (Shemos 25:2)*

**מליל עם בני ישראל ויפרשון קדמי אפרשותא מן כל גבר דִי יתרעיה לביה תסבון ית אפרשותי: תרגום אונקלוס שמות שם**

"**From** every man whose heart is **motivated**"

**Reb** Zusha, the practical teacher of his generation, penetrated to the heart of man's problems by profound interpretations of the commonplace and the ordinary. One morning, as he was going to the synagogue, a peasant, whose wagon had broken down, asked Reb Zusha to lift it so that he might replace the wheel on the axle. "I can't," said Reb Zusha. "Oh, yes you can," the peasant shouted, "but you don't want to." Whereupon Reb Zusha, thinking of all of human life, and its failures began to weep and cried out, "O, Master of the Universe, we can, but we must desire to!"- Sipurei Chassidim

**וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים אַמָּתַיִם אָרְכּוֹ וְאַמָּה רָחְבּוֹ וְאַמָּה וָחֵצִי קֹמָתוֹ: שמות פכ״ה פכ״ג**

*You shall make a Table of Shittim [acacia] wood, two cubits its length, a cubit its width, and a cubit and a half its height. (Shemos 25:23)*

**Rabbi** Shimon said: If three have eaten at the same table and have not spoken words of Torah there, it is as if they have eaten of offerings to the dead idols, as it said: 'For all tables are full of vomit and filth, without the Omnipresent. But if three have eaten at the same table and have spoken words of Torah there, it is as if they have eaten from the table of the Omnipresent [Hashem], as it is said: 'And he said to me, "This is the table that is before Hashem." - Avos 3:4

**It** is said in The Talmud (Chagigah 27.), That the association jointly of the Shulchon and the Mizbei'ach [Alter] is that during the time that there is no Mizbei'ach, the table of a person is Michaper [forgives]. Says the Kozhnitzer Maggid, that this is when Divrei Torah are spoken at the table, since in every mundane there is a spark of Holiness [Nitzutz Kedushah], that Hashem created with it, and from these words of Torah the Kedusha flow's. **So** to writes The Mogen Avrohom (Orach Chaim 6:4), that the body is nourished from the mundane portion of the food, and the Neshomah [soul] is nourished from the Spiritual portion of the food. Hence when a person is involved in studying Torah on his table, he is arousing with his holy words of the Creation of Bereishis, which is the life that was given into this food, and he is heightening it to the level of a Korbon [sacrifice], And that is what the Posuk is saying "Vayidaber Eilay" (Yechezkel 41:22) – a Remez [associated] with Zeh Keily Vi'anveihu (Shemos 15:2) This is my Hashem and I will build him a Sanctuary, - When Hashem dwells on ones table, he is by Hashem. – Avodas Yisroel Pirkei Avos 3:4

**It** was the custom of the righteous men in France to have their tables transformed into caskets after their deaths for burial, thereby signifying that one carries nothing away with him except the charity he does in his lifetime and the Chessed he fulfills through his table. That is why our sages declared that one who prolongs his stay at his table (by being hospitable to others), his days and years will be prolonged." Rabbeinu Bechaye, Sefer Torah Tavlin
The same is the custom by Chassidishe Rebbes.

**A** person who was once rushing to another town on business was stopped by his Rebbe. "Isn't there a cemetery in your town?" the Rebbe asked. "Of course there is a cemetery!" the man replied. "Oh," said the Rebbe. "I thought you were rushing to another town because your town did not have a cemetery. But if it is only to enter your own cemetery a few rubles wealthier, why rush?" – Sipurei Chassidim

"**Kichol** Asher Ani Mareh Oischa" (Terumah 25:9). The Mishkon must be built to the exact specification that Hashem told Moshe, with the exact materials and precise measurements. Rashi comments that this Posuk is connected to the one above it that says, "Vi'uhsu Li Mikdosh Vishochanti Bisochom", they shall make for me a Mikdosh and I will dwell among them." What is Rashi teaching us here? **Rav** Moshe Feinstein says in Dorash Moshe that there are two place of Hashro'as HaShechinoh. One is in the Bais HaMikdash, a house make of wood and stone. That building must be made to exact specifications. In addition there is also Hashro'as HaShechinoh in every Yiddishe heart and home. **Rashi** is telling us that when the Posuk says that the dwelling place of Hashem must be precisely according to a script, it is only referring to the Bais HaMikdash and not the heart of home. When it comes to our own Kedusha or the chinuch of our children there is no one size that fits all. We must understand our own abilities and talents and those of our children. Then we can chart a course that will work from both the side of the parent and child. There are many paths, but they all reach the same destination of Kirvah to Hashem and to the Torah.

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 9 Adar #1 - Terumah 5777

בס״ד חודש אדר פ׳ תרומה תשע״ז


## Preparation for Purim הכנה לפורים

**The** Shem MiShmuel ZY”A, expounds on subject discussed in the Gemorah Megillah יום י״ג זמן קהילה לכל “The thirteenth day is a day of gathering for all”. He quotes the Vorkeh Rebbe ZY”A who said that the days before Purim, the 11th, 12th, and 13th, of Adar are similar to Shloshes Yimei Hagboloh before Shavuos. As we find in the Megillah, Kimu Vikiblu the Yidden established and accepted upon themselves etc… (Esther 9:27), as this is referring to Kabolas HaTorah that Klall Yisroel renewed their acceptance with Rotzon – willingness, in the days of Achashverosh.

## Let them take for Me a portion ויקחו לי תרומה

Many Seforim ask, what is the meaning of the Possuk “to take for Me”. Reb Meir of Apta ZY”A, explains as follows.

The bounty that Klall Yisroel takes and receives from Hashem Yisborach – ויקחו - is considered by Hashem as if Klall Yisroel is giving such a Terumah – portion. לי תרומה – for Me it is a Terumah. Since it is the resolve of Hashem Blessed be He, to give good to them – Klall Yisroel: Ohr LaShomayim – Pininei HaTorah

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## Adar משנכנס אדר מרבין בשמחה

The Talmidim of Yeshiva of Staten Island – Mesivta Tiferes Yerushalayim, asked their Rosh Hayeshiva, the Godol hador Rav Moshe Feinstein how to fulfill the obligation of being more happy in the month of Adar. To this Rav Moshe ZY”A answered them, they should learn more Torah, and drink a little wine every day: As I heard from my Rebbe Rav Refoel Green ZT”L

## Parshas Terumah פרשת תרומה

The Even Ezra explains to us what the commandment of Hashem was to Moshe Rabbeinu, and Klall Yisroel to build a Mishkon.

The Rotzon – determination of Hashem was that a holy dwelling place be made that Hashem will dwell in. From there Hashem shall speak to Moshe Rabbeinu, and he will not go up to the mountain to speak to Hashem.

We can expound on this fact. Hashem did not want that Moshe Rabbeinu be steadily in the level of a Malach (angel) as he was during the time of Matan Torah, and acceptance of the Luchos (Tablets). Hashem wanted that even in the level of a person; he should hear the voice of Hashem.

Similar to this we find in Parshas Mishpotim, the Possuk says ואנשי קדש תהיון לי “People of holiness you shall be to me” (22:30).

The Kotzker Rebbe ZY”A, expounds on this Possuk, Malochim Serofim ViChayos (types of angels), are numerous in the heaven, Hashem does not have a deficiency of them. What does Hashem cherish even more, Anshei Kodesh – holy people, humans that act accordingly with Kedusha (holiness). That is a נחת רוח - desire and pleasure כביכול for Hashem Yisborach.

**א פרייליכין פורים לנו ולכל ישראל**


# Divrei Torah באר היטב

*Ba`er Heitev .פרש"י בשבעים לשון. דברי תורה וחיזוק*

*Volume Number 1* *Issue Number 11*


*פרשת תצוה - זכור תשס"ו*

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד

*Now you shall command the Children of Yisroel that they shall take for you pure olive oil, pressed, for illumination, to kindle a lamp continually.*

*פרש"י בא"ד שנאמר כתית למאור ולא כתית למנחות*

The Tiferes Shlomo expounded on the Possuk as follows *kossis* – pressed, *lame'or* – illuminated, When one is in a tight situation; from there will come the light, lo *kossis* – not pressed, *laminochos*, hinting to a stationary position. A prominent Rov in Yerushalaim repeated this from one who survived WW II and accredited his survival to the steady encouragement he received from this *vort*.

We can now value what one *vort* can accomplish!

**ואתה** תצוה את בני ישראל

In this week's *Parshah* the name of Moshe Rabbeinu is not mentioned, in contrast to all the *Sedros* since Moshe Rabbeinu's birth. the Baal Haturim Explains that since Moshe Rabbeinu said after the incident of the *eigel* (the calf) *v'atah im tissa chatossom v'im ayin micheiny nah misifricha asher kossavta* (and now if You would forgive their sin – but if not erase me now from Your book that You have written) and the curse of a *Chochom* (sage) takes effect even on a condition; and it took effect here. One may ask why is Moshe Rabeinu's name not mentioned in Parshas Titzaveh, but rather it should not be mentioned in Parshas Ki Sisa when Moshe Rabbeinu said *micheiny nah misifricha asher kossavta* or thereafter? Explains Rav Moshe Adler that earlier (in Possuk 10) Hashem said to Moshe Rabbeinu *v'atah hanicha Lee* (and now desist from me) to which Rashi quotes the Medrash – That here Hashem opened a door for Moshe by notifying him that it is up to him; if you will be *mispallel* (pray) for Klal Yisroel then they will not be destroyed . More so since Moshe Rabbeinu saw that there is (previously) a Parshah without his name he deduced that he can undertake on himself to say *micheiny misifricha* erase my name.

From this we see how Hashem always opens the door of tefillah for all those who want to beseech Hashem in all situations.

שמחת פורים

The Beis Aaron would say *ki bisimcha satzayu* (lit. for in gladness you shall depart) with happiness one can depart all hard situations.

The Baal Shem Tov related the following story There was once a great Tzaddik whose wish always came true. The Tzaddik wished and Hashem fulfilled it was therefore decreed that he always be drunk.

To this stated the Chidushei HaRim on Purim *kol haposhet yodo nosnim lo* - He who stretches out his hand is given (literally in charity; seforim say in tefillos too) a person can request all that his heart desires. the sages therefore obliged us to drink wine on Purim…

The Chidushei HaRim would conclude that the optimal is to do as the sages commanded us, and one will only gain by doing such, we therefore heed their instruction to fill the day of Purim (and night after too!) with festivities in thanksgiving to Hashem for our rescue from Hamon inc. We are lucky and proud to be the nation of Hashem. We will daven to Hashem as fit for this great and opportune day, fulfill the commandments of the day, *mishteh visimcha* (feasting and gladness).In this manner we are upholding the inspiration of this wondrous and joyous day.

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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Volume 5 Issue 14 Parshas Tetzaveh 5771 **בס״ד פרשת תצוה תשע״א**


**וְהִקְטִיר עָלָיו אַהֲרֹן קְטֹרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהֵיטִיבוֹ אֶת הַנֵּרֹת יַקְטִירֶנָּה: וּבְהַעֲלֹת אַהֲרֹן אֶת הַנֵּרֹת בֵּין הָעַרְבַּיִם יַקְטִירֶנָּה קְטֹרֶת תָּמִיד לִפְנֵי ה׳ לְדֹרֹתֵיכֶם: שמות פ״ל פ׳ ז-ח**

"**Biheitivo** Es Haneiros Yaktirena... Ubiha'alos Aharon Es Haneiros Bein Ha'arbayim Yaktirena; The sweet smelling Kitores is brought when you clean the Menorah in the morning and when you light it in the afternoon." (Tetzaveh 30:7-8) Why is time to bring the Kitores intertwined with the Avodah of the Menorah? **Rav** Moshe Feinstein answers that in order for a Talmid Chochom to truly light up the world with his Torah, he must have a good nose [ah guttin shmek]. He must be able to smell what is against the Torah even if it is not the slightest bit Ossur. He must understand that the beginning of every plot by those who drive people away from Torah with deception, starts off with kind acts in order to attract people to them. Only when they've gained the faith and the loyalty of the masses, do they begin to pull people away from Torah. To uncover these schemes, a Talmid Chochom needs to be able to smell the rat lurking behind the rose bush and expose it before it is too late. "**This,**" says, Rav Moshe Feinstein, "is the special sense of smell that Chazal say Moshiach will possess. Moshiach will be able to Pasken and know everything with his superior sense of smell." Rav Moshe says that while Moshiach will be perfect in this sense, every single true Talmid Chochom has a touch of this special sense. Therefore, the light projected by the Menorah, or the Talmid Chochom, will always be next to the sweet smelling Kitores.

**A** Tzaddik must descend to the level of the people to make them understand the word of Hashem. – Ba'al Shem Tov

**וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד: שמות פכ״ז פ״כ**

*Now you shall command the Children of Yisroel that they shall take for you pure olive oil, pressed, for illumination, to kindle a lamp continually. (Shemos 37:20)*

**פרש״י שנאמר כתית למאור ולא כתית למנחות (מנחות פו.):**

**The** Tiferes Shlomo expounded on the Possuk as follows *kossis* – pressed, *lame'or* – illuminated, when one is in a tight situation; from there will come the light, lo *kossis* – not pressed, *laminochos*, hinting to a stationary position. A prominent Rov in Yerushalayim repeated this from one who survived WW II and accredited his survival to the steady encouragement he received from this *vort*.

We can now value what one *vort* can accomplish!

**If** you want to criticize a person - to "beat him", as it be, and make him feel crushed and contrite, you must do it not to humiliate him but "for the light" - in order to light his path and to show him the right way. – Reb Yechiel of Alecksander

**The** Holy Chozeh[seer] of Lublin compared, and also as a preparation, the Parshios we are now reading, Bo – Pesach, Bishalach – Shviey Shel Pesach, as we recite the Shiras Hayam from the Sefer Torah, Yisro – Kabolas HaTorah, Mishpotim – Rosh Hashonoh and Yom Kippur, as we read the laws of the Torah, Terumah is similar to Sukkos, as we read the building of the Mishkon, a dwelling place for the Shechinah [Hashem], and Tetzaveh is Chanukah as we read about the Shemen Za'is Zoch [pure], Ki Sisah is Purim as the Yidden brought their Shkolim for the Beis HaMikdosh before homon brought his. – Chaim VeSholom

**The** candles of the Menorah were filled with oil to last through the night. The Ner Marovi miraculously lasted all day until the next night. Rav Yehonoson Eibushitz asks, "If so why did they bother filling it with enough oil for the night, if a few hours later it would burn through a Nes? Also, why was Chanukah such a surprising Nes if the Ner Marovi witnessed the same Nes every day?" **He** answers that daytime is a time of Chesed, and Hashem does many Nissim by day. Nighttime, however, is a time of Din and not a time of miracles. Therefore, the Ner Marovi was filled with oil for the nighttime, and a Nes during the day was not a huge revelation. The Nes of Chanukah, which occurred at night, was a far bigger Nes than the Nes of the Ner Marovi.

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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Vol. 5 No. 15 Ki Sisah – Purim Kotton 5771

## בס״ד פ׳ כי תשא – פורים קטן תשע״א


**וַיֹּאמֶר ה׳ אֶל מֹשֶׁה קַח לְךָ סַמִּים נָטָף וּשְׁחֵלֶת וְחֶלְבְּנָה סַמִּים וּלְבֹנָה זַכָּה בַּד בְּבַד יִהְיֶה: שמות פ״ל פל״ד**

**Hashem** tells Moshe Rabbeinu (Shemos 30:34), "Kach Lichoh Samim" Take for yourself fragrances. Why does Hashem say "Lichoh" for you? The Maharal MiTzintz (Milo Ha'omer) answers that the Medrash tells us that when Moshe went up to Shomayim to take the Torah, each Malach gave him a special gift. Even the Malach Hamoves gave Moshe a gift, the gift of life. He revealed to Moshe the secret to stop a plague, and that was with the Kitores. Moshe later used this secret to stop a plague that threatened to wipe out Klal Yisroel after the Machlokes of Korach. **There** is no question that gift of saving Jewish lives was the most precious gift of all to Moshe Rabbeinu, says the Maharal Tzintz. However Moshe had no ability to use this gift since there is an issur, punishable through Kores, to make your own private Kitores. Now when Hashem finally told Moshe to make the Kitores, Hashem said make it for yourself, since this is the realization of your present that you received from the Malach Hamoves. We learn from this vort that we can not make our own decisions. See Chasam Sofer Orach Chaim 51 that one who makes decisions in Halochoh mixing Kabboloh and Halochoh, it is like mixing wheat and grapes, which is an issur of Klei Hakerem and must be burned.

**וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם: שמות פל״א פט״ז**

The Children of Israel shall observe the Shabbos, to make the Shabbos an eternal covenant for their generations. (Shemos 31:16)
**The** Chidushei Harim expounded on this Possuk, on the word "Lidorosom", which is similar to the word "Lidirosom", to their dwelling, a Yid must inhabit in the Shabbos, and it should encompass him, as a dwelling of a home in comparison to a dwelling. **So** to must the procedures of Shabbos be in full respect to the sanctity of this Holy Day. **The** Rebbitzen of Rav Yaakov Slonim was Noheg to give out every last morsel of Shabbos food on Shabbos so that nothing should go to waste. She said she did this because she had a Kaboloh [legacy] from Rav Shneur Zalmon of Liadi the Ba'al HaTanya of which the following story is told. **A** guest once ate by the home of the Ba'al HaTanya Leil Shabbos [Friday night]. When the soup was brought to the table he tasted it but found it excessively salty to the point where he could not eat it. **The** Ba'al HaTanya was engrossed in his holy thoughts and was totally unaware of what was happening at the table. Suddenly in a moment of earthliness the Ba'al HaTanya noticed that the guest was not eating his soup. The Ba'al HaTanya asked him why he wasn't eating, but before he was able to answer the Ba'al HaTanya threw a hefty serving of salt into the man's soup and went back to his otherworldly thoughts. **This** scene repeated itself three times, until after the third time the guest finally said to the Ba'al HaTanya that his soup was much too salty. Upon hearing that the Ba'al HaTanya took his spoon and ate the guests' soup to the last drop. He then said that we cannot find criticism in Shabbos food. No Shabbos food can harm a person's health and it is forbidden to ever throw out any Shabbos food. **This** is the lesson that Rebbitzen of Slonim learned very well! Personally I was Zoche [merit] to eat many Shabbos Seudos at the table of the Tzaddik **Reb** Zalmen Brizel ZT"L, a Pinsk Karliner Chosid in Yerusholayim. The whole Parsha Chumash and Rashi, was the entrance obligation. At the Seudah he gave every one their individual Kiddush, Challos and a full Seudah. At the Seudah he would exclaim, "Kinderlach nisht iberlozen fun der Shabbosdigeh macholim, di Shabbosdigeh macholim zenin nisht azoy vi di macholim fun ah gantzeh voch ["children please do not leave over from the Shabbos food, the Shabos food is not like the food of the whole week]. Tzadikim raised seemingly ordinary actions, to a raised level. **When** my Great-grandmother [whose Yortzeit is on Sunday] was a baby, and fell ill her father my G-G-Grandfather who lived in the town of Nadvernah, went to the Rebbe Reb Uren Leib for a Brochah [blessing]. He replied by giving her Macholay Shabbos and said " Git ess tzu ihr zi vet noch zein an alter yiddiner" ["Give her the Shabbos food, she will heal and live to be an old Jewish woman (and so it was)].

**בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעֹלָם כִּי שֵׁשֶׁת יָמִים עָשָׂה ה׳ אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ: שמות פל״א פי״ז**

**Why** is Shmiras Shabbos considered the litmus test if a person is religious or not? Hashem says regarding Shabbos (31:13) "Ois He", it is a sign. The Chofetz Chaim explains with a Moshel of a sign on a person's store. Every business has a reputation and the name on the sign tells the whole world who the owner of the store is. Even if the owner travels away for a while, as long as the sign is still up, we can rest assured that the owner will eventually return. If the owner takes the sign down and leaves town then it is clear that the owner has left with no intention of returning. **Similarly** with Shmiras Hamitzvos. Keeping Shabbos is a sign that the Jewish spirit resides in the person. Even if a Jew leaves the path, as long as he keeps Shabbos we know the Ruach HaTorah is still in him and he will one day return. However once a person is Michalel Shabbos he has taken down his sign and we know that the Ruach HaTorah has left him.

**אֵין בֵּין אֶדָר הָרִאשׁוֹן לַאֲדָר הַשֵּׁנִי אֶלָּא קְרִיאַת הַמְּגִלָּה וּמַתָּנוֹת לָאֶבְיוֹנִים: מגילה פ״א משנה ד׳**

**<u>Purim Kotton</u> - Once** a large assemblage arrived at the court of the great Rebbe of Nadvernah ZT"L on Purim Kotton, and they where surprised to see it lit with many candles. Exclaimed to them the Nadvernah Rebbe, "What is the great surprise to you that it is only Purim Kotton? Today is a great day that has a great shine from the upper Heavens!


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Volume 5 Issue 16 Parshas Vayakel 5771 בס"ד פרשת ויקהל תשע''א


**וַיַּקְהֵל מֹשֶׁה אֶת כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים אֲשֶׁר צִוָּה ה' לַעֲשֹׂת אֹתָם: שמות פל"ה פ"א**

***And** Moshe Rabbeinu gathered the entire assembly of the Children of Israel and said to them, These are the words which Hashem has commanded, that you should do them. {Shemos 35:1}*

**Ordinarily**, if a man takes a bundle of sticks, he is unable to break them. But if they are taken out of the bundle and broken one at a time, even a small child can break them. Likewise, Israel cannot be redeemed unless they are - אגודה אחת all bound together. - Yalkut Shimoni {Nitzovim}

**לֹא תְבַעֲרוּ אֵשׁ בְּכֹל מֹשְׁבֹתֵיכֶם בְּיוֹם הַשַּׁבָּת: פל"ה פ"ג**

***You** shall not kindle a fire throughout your dwellings upon the Shabbos day. {Shemos 35:3}*

**The** Shabbos is a day of rest on which some people have free time to discuss communal affairs, to talk about their Rabbis, Chazonim, {slaughterers}, and Gabbo'im, and to offer their comments on the way their institutions, like the Chadorim {Hebrew schools} and the Mikvah {ritual bath}, are run. **This** is why we are admonished: "You shall kindle no fire throughout your habitations on the Sabbath day" - Do not ruin your Shabbos rest by "kindling fires" of evil gossip and contention. This is not the purpose of the Sabbath. The Sabbath is not only a day of rest, but also a day of honorable purity. - Shellah Hakodosh

**וְהַמְּלָאכָה הָיְתָה דַיָּם לְכָל הַמְּלָאכָה לַעֲשׂוֹת אֹתָהּ וְהוֹתֵר: שמות פל"ו פ"ז**

*But the material they had was sufficient for all the work to construct it, and there was extra. {Shemos 36:7}*

**The** Posuk (36:7) says that after all the donations were made to the Mishkon they had enough (Dayom). At the end of this Posuk it says "Vihoser" and there was even more than they needed. So which is it; was it exactly enough or did they have extra? **The** Iturei Torah brings from Sichos Tzadikim that if there exactly enough and no more, each person would become full of pride thinking that his contribution to the Mishkon that made it all possible. "Without me there would be no Mishkon". This would make the Mishkon a place where Hashem's Shechina would definitely not rest, since Hashem does not dwell among the haughty. **However** if there was more than enough materials and some were left out of the actual building then each person would be brokenhearted thinking that his contribution may have been left out and he has no share of the Mishkon. This made an ideal sanctuary for Hashem's Shechina as it always finds rest among the broken hearted. **Therefore** the Posuk tells us that the amount of materials donated was exactly enough to build a Mishkon for the Shechina. Why? Because there was excess.

**Hashem** {G-d}. Who created the day, also created each person's sustenance for that day. Hence, Rabbi Elozar of Modi'in used to say: "One who has enough to eat today and says 'where shall I get food tomorrow?' is a person of little faith." – Medrash

**A** Chosid {member of the Chasidic movement of Rav Yisroel Baal Shem Tov ZY"A} decided to leave his native city to become a disciple of the Karliner Rebbe, many miles away. He was chided by the Rabbi of his city, who asked: "Can't you find a worthy Rabbi nearer than Karlin?" "No, I cannot," answered the Chosid. "I have read the thoughts of all the local Rabbis and I find them to be lacking in their concern for Hashem." "If you are able to read thoughts," taunted the Rabbi, "tell me what I am thinking right now." "You are thinking of Hashem," answered the Chosid. "No, you are incorrect. I am not thinking about Hashem." "There you have it," retorted the Chosid. "You yourself have stated the reason I must go to Karlin!" – Sipurei Chasidim

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הרבי ר' אלימלך מליזענסק ב"ר אליעזר ליפמאן
כ"א אדר תקמ"ז - זיעועכי"א

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לע"נ מרת שרה טויבא (בורשטין) בת ר' אברהם יוסף ע"ה
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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 17 Parshas Pekudei - Shkolim 5771

בס״ד פ׳ פקודי – שקלים תשע״א


**כִּי עֲנַן ה׳ עַל הַמִּשְׁכָּן יוֹמָם וְאֵשׁ תִּהְיֶה לַיְלָה בּוֹ לְעֵינֵי כָל בֵּית יִשְׂרָאֵל בְּכָל מַסְעֵיהֶם: שמות פ״מ פל״ח**

***For** the cloud of Hashem was upon the Mishkon by day, and fire was on it by night, in the sight of Klall Yisroel, throughout all their journeys. {Shemos 40:38}*

**According** to Rashi, their encampments are also called their "journeys". We can suggest that the same applies to all human endeavors. Often, a stop, to rest, as it were, is necessary for the journey to continue. Likewise, one's activities in earning a living may be considered an "encampment" in the journey of Torah and are considered part of that journey, even though currently he is not actively engaged in its study.

In Bereishis Rabbah (63) Bar Kappora says: "Which is the one small Parsha which contains the basic principles of the Torah? "In all your ways know Him, and He shall direct your paths (Proverbs 3:7). " The concept of "know Him" is not limited to times that one is studying Torah and engaged in Mitzvos. Even when one is going בדרך (i.e. דרך ארץ - earning a livelihood), this too is part of the journey of Torah, for, as we know, אם אין קמח אין תורה – Menachem Tzion

## Parshas Shkolim - פרשת שקלים

**זֶה יִתְּנוּ כָּל הָעֹבֵר עַל הַפְּקֻדִים מַחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הַשֶּׁקֶל מַחֲצִית הַשֶּׁקֶל תְּרוּמָה לַה׳: שמות פ״ל פי״ג**

***This** they shall give, every one who passes among those who are counted, half a shekel according to the shekel of the sanctuary; a shekel is twenty Gerahs; a half shekel shall be the offering of the Hashem. {Shemos 30:13}*

**A** reason that a half shekel and not a complete shekel is given [when the Jewish people are counted in פ׳ כי תשא] may be because man is a combination of matter - body and soul. It is possible to count only the material half of man, his body, but it is impossible to count the spirit of a man. For there may be a man who is gifted with an elevated spirit, with a lofty soul, until he is equal to thousands of myriads of men. A census can show the quantitative number of bodies, but it is impossible to set a qualitative number of souls. Therefore, a half shekel was given [for counting] rather than a full shekel. – Menachem Tzion

**He** who always walks on the straight path of righteousness feels no special pleasure in it. He does not know there is a crooked path. But he who has at first walked on the crooked path and later finds the direct path rejoices greatly in his discovery. Likewise, a repentant appreciates righteousness more than a saint who has never transgressed. – Rav Dov Ber of Mezritch

**The** Rebbitzen of Reb Volf of Zibarish had a quarrel with her maidservant. She accused the maid of having broken a dish and wanted her to pay for it. The maid denied having done what she was accused of. The quarrel became more and more heated until, finally, the Rabbi's wife decided to refer the matter to the rabbinical court of the city for arbitration. When Rabbi Wolf saw her putting on her coat to go to the court, he too began to get dressed. When his Rebbitzen asked him why, he told her that he intended to accompany her. She objected, saying that she knew very well what to say to the court. "You know it very well," the Rabbi replied, "but the poor orphan, your maid, on whose behalf I am coming, does not know it, and who else will defend her cause?" - Sipurei Chasidim


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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 18 Parshas Vayikra 5771

בס״ד פ׳ ויקרא תשע״א


**וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר ה׳ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר: ויקרא פ״א פ״א**

***And** Hashem called to Moshe Rabbeinu, and spoke to him from the Tent of Meeting, saying: {Shemos 1:1}*

**The** small א [in the word ויקרא] hints that the most desirable 'sacrifice' which a Jew should offer on the Mizbei'ach [altar] of *Hashem* {G-d} is the education of the small children on the "knees of the Torah". No sacrifice is too great, and no price is too high to pay, for educating of our children. – Menachem Tzion

**In** a number of instances in the Sefer {Volume} of Vayikra {Leviticus}, the Torah makes a distinction between the sacrifice brought by a poor person and the sacrifice brought by a wealthy person, even though both are brought to atone for the same sin. The Talmud asks: "What if a rich man brings the same sacrifice as is required of the poor man. Has he fulfilled his obligations?" The answer is that he has not, and, according to one view, it is considered as though he is מביא חולין לעזרה - bringing an unconsecrated offering to the Beis Hamikdosh {Temple} and thereby profaning the name of Hashem. In every instance of fulfilling a Mitzvah, he who can do much, but does little, profanes the name of Hashem. – Imrei Noam

**אִשֵּׁה רֵיחַ נִיחוֹחַ לַה׳ : בפרשת ויקרא**

*...of a sweet savor to Hashem. {Parshas Vayikra}*

**By** the Korbonos it often says, "Rei'ach Nicho'ach LaHashem; A sweet fragrance to Hashem." What smells so good to Hashem? Is it the burning meat? Not likely. If it is a Moshel (parable), what is it a Moshel to? **The** Chidushei Harim says that the smell of something always tells you that it is there or is coming but is not quite there just yet. You still can not see it, but its fragrance tells you that very soon you will see it. The Korbon is a turning point in a person's ways. He has accepted upon himself to do Teshuva and wants genuine change. **When** we bring a Korbon, Hashem smells the bright future. A future devoid of Chait (sin), and full of sweet smelling Mitzvos. The person has not yet left the Bais HaMikdash and gone back to real life where he will once again be tested, but Hashem can already smell the forthcoming change in the air.

**וְהֵסִיר אֶת מְרָאָתוֹ בְּנֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אֵצֶל הַמִּזְבֵּחַ קֵדְמָה אֶל מְקוֹם הַדָּשֶׁן: ויקרא פ״א פט״ז**

**And** he shall remove its crop with its feathers, and cast it beside the altar on the east part, by the place of the ashes.

**Because** the bird nourished on stolen food. -Rashi

**This** commandment concerning the offering of fowl, the poor person's sacrifice, teaches us that even poverty does not constitute a dispensation to steal from others. - Alshich

**שואלין בהלכות פסח קודם לפסח שלשים יום: הגה - ומנהג לקנות חטים לחלקן לעניים לצורך פסח. שו״ע או״ח ס׳ תכט**

**The** Rabbi of Liska said: Once the Rebbe, Reb Mordechai of Nadvorna, spent Shabbos in a certain city. Subsequently, someone from there visited me for Shabbos. The Rebbe of Nadvorna instructed him to greet me in his name, and to tell me a Divar Torah in his name, which is: **The** author of the Shulchan Aruch wrote in the section about the laws of Passover (429): "We ask about and expound the laws of Passover 30 days before Passover". The Ram"a [Rabbi Moshe Isserles, who lived at the same time of the author of the Shulchan Aruch, and wrote glosses to it, adding Ashkenazic practices to the Sephardic practices codified in the Shulchan Aruch] wrote about this: "And the custom is to buy wheat and distribute it to the poor for the needs of Passover [to bake Matzos]". **The** question about this ruling is the following: What connection is there between the two matters? The Ram"a's comments are generally relevant to the matter under discussion. What connection is being made here? **We** can suggest that the Ram"a's intention was: Whether or not one expounds and studies the laws of Passover in depth, {while we surely observe them all scrupulously} the essential matter is that you buy wheat and distribute it to the poor! – Sipurei Chassidim

**By** the way it is brought from Tzaddikim that to be able to observe, {and not have questions} on all the Halochos (laws) of Pesach (Passover), is by studying them, so the time to start is now!

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# *Divrei Torah, Ba`er Heitev* באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 19 Parshas Tzav – Zochor - Purim 5771 בס״ד פ׳ צו – זכור - פורים תשע״א

**צַו אֶת אַהֲרֹן וְאֶת בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה עַד הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ: ויקרא פ״ו פ״ב**

***Command*** *Aaron and his sons, saying, This is the Torah of the burnt offering; It is the burnt offering, because of the burning upon the altar all night to the morning, and the fire of the altar shall be burning in it. {Shemos 6:2}*

The letter מ in the word מוקדה (“its firewood”) is small, to indicate that the fiery zeal of a Jew for his faith must not be put on exhibit for all to see, but should be kept deep within the heart, away from the public eye. – Reb Menachem Mendel of Kotzk

**This** was the way of Kotzk. In Karlin where Davening out loud and with exposed fever is customary; The Beis Aharon of Karlin once said "we don’t instruct the Yungerleit [young men] to shout; they start Hodu and it screams from itself"!

**זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר יַקְרִיבוּ לַה׳ בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב: ויקרא פ״ו פי״ג**

***This*** *is the offering of Aaron and of his sons, which they shall offer to the Lord in the day when he is anointed; the tenth part of an Eiphah of fine flour for an everlasting meal offering, half of it in the morning, and half of it at night. {Shemos 6:13}*

**An** ordinary Cohen [priest] was required to bring a meal-offering only on the day of his induction into performing the Temple service. The Cohen Godol [High Priest], however, had to bring one each day. For the Cohen Godol, who was considered to be on a higher spiritual level, every day had to represent a new beginning - a renewal of zeal for the task he must accomplish. Thus, every day was a new “dedication”, similar to the one that ordinary Cohen experienced only his first day in staff. – Mayonei Shel Torah

**וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל לֹא יַנִּיחַ מִמֶּנּוּ עַד בֹּקֶר: ויקרא פ״ז פט״ו**

***And*** *the meat of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. {Shemos 7:15}*

**Why** may a Korbon Todoh (thanksgiving-offering) be eaten only on the day it is brought? **A** Korbon Todah is an expression of thanks for an event which assumes the importance of a miracle. Daily, there are miracles that occur for every person, as we mention in our prayers: “And for your miracles which accompany us every day”. Therefore, we must be alert every day to thank G-d for His help and not consider it sufficient that we gave thanks yesterday, since every day brings new opportunities. – Gerrer Rebbe

**וַיְהִי בִּימֵי אֲחַשְׁוֵרוֹשׁ הוּא אֲחַשְׁוֵרוֹשׁ הַמֹּלֵךְ מֵהֹדּוּ וְעַד כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמְאָה מְדִינָה: אסתר פ״א פ״א**

*And it came to pass in the days of Achashveirosh; this is Achashveirosh who reigned, from Hodu to Kush, over one hundred and twenty seven provinces ;{ Esther 1:1}*

"**Vayehi** Bimei Achashveirosh Hu Achashveirosh". The Gemorah in Megiloh (11a) tells us that the Posuk repeats Hu Achashveirosh to teach us that Achashveirosh was a Rosha [evil man] from beginning to the end. Why does the Megiloh need to teach us this right in the beginning? **Rav** Chaim Kanievsky answers that we all know that Achashveirosh was a Rosha and hated the Jews. However if we look at the end of the Megiloh we see that after Esther revealed her nationality, the wicked Homon was killed, Achashveirosh and Esther remained married, and her uncle Mordechai, who was the leader of the Yehudim, rose to great prominence and power within the King's court. We might be under the impression that Achashveirosh finally came around to appreciate, or to at least stop hating Am Yisroel. The Posuk tells us that the circumstances may have changed but the anti-Semite in him never did, even to his last day.

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Ah Guttin Shabbos and Ah Freilichin Purim
Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 20 Parshas Shemini – Poroh 5771

בס״ד פ׳ שמיני - פרה - תשע״א

**וַיִּשָּׂא אַהֲרֹן אֶת יָדָו אֶל הָעָם וַיְבָרֲכֵם וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה וְהַשְּׁלָמִים: ויקרא פ״ט פכ״ב**

***And** Aaron lifted up his hand toward the people, and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offerings. . {Shemos 9:22}*

**From** here we see that the Priestly Blessing must be accompanied by lifting of the hands. (Talmud, Sotah 38). Blessings and good wishes alone, without lifting the hands to attain them and concretize them are like a soul without a body. **The** Cohanim {priests}, as teachers of the people, must combine action with words. In Tehillim {Psalms} (119) it is written: "I will lift up my hands to Your commandments that I love, and I will speak about Your statutes". This indicates that, before we fulfill "And I will speak about your statutes", using our lips to speak about the statutes of the Torah, we should first use our hands for Your commandments that we love. We should first do actual deeds before merely speaking. Thus it is written (Lamentations 3) "Let us lift our hearts with our hands to Hashem {G-d} in Heaven", meaning: let us transform the good thoughts in our hearts into actual deeds; let us not be satisfied with cardiac Judaism ["I am a good Jew at heart"]. - Menachem Tzion

**דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ: ויקרא פי״א פ״ב**

***Speak** to the people of Israel, saying; These are the creatures which you shall eat among all the animals that are on the earth. . {Shemos 11:2}*

**Of** what concern is it to the Holy One, Blessed be He, if one chooses to ritually slaughter an animal and then eat it, or stab it and then eat it? Of what concern is it to Him whether one chooses to eat of "permitted" or "forbidden" animals? **This** can only be explained by saying that the Mitzvos have been given only to refine and purify humanity through them. - Medrash Tanchumah {Shemini 8}

**לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל: ויקרא פי״א פמ״ז**

***To** differentiate between the unclean and the clean, and between the creature that may be eaten and the creature that may not be eaten. . {Shemos 11:47}*

With this verse, the Torah portion of Shemini ends and is followed by the Torah portion of Tazria, which deals with the plagues that come about because of gossip. This comes to hint to us that just as we are to be careful not to take something into our mouths which is forbidden, so to we must be careful not to communicate something out of our mouths which is forbidden. **In** the Haftoroh of Shemini (Samuel II: 6:7) {when the Parsha falls out by itself} it is stated: "And Uzzoh reached out to the ark of Hashem {The Lord} and took hold of it, for the oxen had stumbled. And Hashem was very angry at Uzzoh and struck him [dead] because of the error he did, and he died there by the ark of Hashem". The sin of Uzzoh was that he stretched forth his hand towards the ark of Hashem to make the ark compatible with the cattle - [on the same level] but not to take the cattle to raise them to the same level as the ark. It is our responsibility to make the conditions of our life compatible with the Torah, but not to stretch our hands against the Torah of Hashem so as to make it compatible with the conditions of life that are ever changing. – Menachem Tzion

**רבי לוי בשם רבי חמא בר חנינה בדין הוא שתקדים החודש לפרה שבאחד בניסן הוקם המשכן ובשני נשרפה הפרה ולמה פרה קודמת שהיא טהרתן של כל ישראל וכו׳: תלמוד ירושלמי - מגילה כה:**

R' Levi said in the name of R' Chomoh Bar Chaninah it would have been correct to read Parshas Hachodesh before Parshas Poroh, since on the first of Nisson The Mishkon {Tabernacle} was erected, and on the second of Nisson the Poroh {Heifer} was burnt, if so why is the order reversed ? Since it is the purification of Klall Yisroel! – Talmud Yirushalmi, Megilah 25:

**בשבת פ׳ פרה אמר שצריך להאמין שכשם שנטהרים באפר הפרה ממש להקרבת הפסח ממש - כמו כן נטהרים בזה״ז בקריאת פ׳ פרה כאו״א לפי מדרגתו להארת הפסח ולקדושת כאו״א לפי בחינתו בקדושה: בית אהרן**

**On** Shabbos Parshas Poroh The Beis Aharon of Karlin said "That one must believe that just as we would become pure with the ash of the Poroh Adumah totally, to be pure for the offering of the Korbon Pesach, so to are we purified with the reading of Parshas Poroh, each and every person according to their stage, to the light of Pesach, and the holiness of each and every one according to their elevation in holiness".

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 20 Parshas Tazriah – Hachodesh 5771 בס״ד פ׳ תזריע - החודש - תשע״א


**וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ: ויקרא פי״ב פ״ג**

***And** on the eighth day the flesh of his foreskin shall be circumcised. {Vayikrah 12:3}*

**Several** Tefillos {prayers}, each beginning with the word הרחמן, "The Compassionate One", are recited at the end of the Benching {Grace after Meals}. At the Seudas Mitzvah following a circumcision, additional stanzas are added in honor of the parents of the infant, the Sandik, the Mohel, and the infant himself. Among these, we find the following request: **May** the Compassionate One bless the father and the mother of the child; may they merit to raise him (לגדלו), to educate him (לחנכו), and to make him wise (ולחכמו). **The** sequence of these requests seems out of order, for education begins in infancy. The more appropriate order would seem to be to pray for the parents to merit to "educate, raise and make their son wise by teaching him Torah." Why, then, is the order presented differently? **The** explanation is that caring for and instructing a small child is relatively easy. The difficulty begins when a child becomes older. The meaning of this blessing is that the parents should continue to succeed in teaching their son proper behavior, as well as his obligations to both God and man, even when he grows older, for, at that point, educating a child is a far more complicated task. – Rav Y. L. Diskin

**וְרָאָה הַכֹּהֵן אֶת הַנֶּגַע בְּעוֹר הַבָּשָׂר וְשֵׂעָר בַּנֶּגַע הָפַךְ לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ: ויקרא פי״ג פ״ג**

***And** the priest shall look on the disease in the skin of the flesh; and if the hair in the plague has turned white, and the disease looks deeper than the skin of his flesh, it is a disease of leprosy; and the priest shall look on him, and pronounce him unclean. . {Vayikrah 13:3}*

**If** a person sins in his youth, there is hope that in his older years he will repent; but "if the hair in his affliction has turned white" - if he continues to sin year after year, even after his hair has turned white, "he is impure" and there is no hope for him. – Tiferes Yonoson

**כָּל חֲמִירָא וַחֲמִיעָא דְּאִיכָּא בִּרְשׁוּתִי, וכו׳**

*"All the leaven which I have in my possession, etc..." {Bedikas Chometz}*

**According** to the Sages, חמץ, "leaven", denotes sin. All the leaven and bread existing in the world is ברשותי,"in my possession"; i.e. I am responsible for it.

**The** Sages say: "He who does one good deed causes the entire world to be judged on the scale of merit; he who commits one sin causes the entire world to be judged on the scale of sin." This would mean that one bears part of the guilt if there is any evil left in the world, for by his actions he can cause the entire world to be judged on the scale of merit, and then there would be no leaven left in the world. – Reb Boruch of Mezhibozh

**When** Rabbi Baruch had burned the leaven on the Erev Pesach and scattered the ashes, he said the words prescribed for this ceremony and expounded them: "'Any kind of leaven which remains in my possession' -- all that seethes; 'which I have or have not seen' -- even though I believe I have looked into myself thoroughly, I have probably not looked thoroughly at all; 'which I have burned or not burned' -- the Evil Inclination within me tries to convince me that I have burned everything, but not until now do I see that I have not burned it, and so I beg of you, Hashem, 'it shall be null and accounted as the dust of the earth'"

**Why** is there no blessing recited before the recitation of the Haggadah, e.g. אשר קדשנו במצותיו וצונו לספר על יציאת מצרים just as there is before the eating of מרור and מצה?

**We** can suggest that even if we were not strictly obligated to do so, our inner nature would prompt us to tell about the Exodus and our overwhelming debt to the Almighty for having rescued us from servitude. It is for the same reason that no blessing is recited on the commandment of כיבוד אב ואם. – Sfas Emes

**This** is the bread of poverty...The Rabbis say that "bread of poverty" (Lechem oni) has a deeper meaning; it is "bread over which we answer (anu onim) many things." The fact that we answer so many things at the Seder table also reminds us that "Hashem {G-d} will answer you in time of trouble" (Psalms 20). For on this night, the Redemption stirs toward awakening, and God answers our prayers; whatever requests we make of Him this night will be fulfilled. **We** can understand this part of the Haggadah the same way: not only is this "the bread of poverty," but also "this is the bread of answering"; this night, by eating the matzos, we become worthy of having God answer all our requests. **And** so, "anyone who is hungry" - anyone hungry for Heavenly abundance, "come" - let him come and seize the opportunity this night offers, "and eat" - let him draw Heavenly abundance down on himself. - Sar Sholom

**There** is no sickness more dangerous than loss of hope. – Reb Yisroel Salanter


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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 22 Parshas Tiharah {Mitzoroh} 5771 בס״ד פ׳ טהרה {מצורע} תשע״א


**זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל הַכֹּהֵן: ויקרא פי״ד פ״ב**

***This** shall be the law of the metzoroh [leper] on the day of his purification; He shall be brought to the Cohen [priest]. {Vayikra 14:2}*

**The** Torah studies in which the leper engages will be accepted only on the day of his cleansing. Only if the leper will repent and cleanse him from his sin can his Torah study be accepted and credited to him as a good deed. If he does not repent, though, his Torah study is to no avail. – Koimetz Haminchah

**וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֶת הָאִישׁ הַמִּטַּהֵר וְאֹתָם לִפְנֵי ה׳ פֶּתַח אֹהֶל מוֹעֵד: ויקרא פי״ד פי״א**

***The** Cohen who purifies shall place the person being purified along with them before Hashem at the entrance of the Tent of Meeting. {Vayikra 14:11}*

**In** Possuk [Verses] 7 and 11, the text uses the reflexive, rather than the passive inflection to refer to the leper's process of purification. In both instances, the leper is referred to as "he who is to cleanse himself" and not as "he who is to be cleansed." This indicates that the leper must do his share to become pure. He must seek to attain purity by way of repentance and appropriate conduct. – Meshech Chochmoh

**וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשָּׁמֶן לְמִנְחָה וְלוֹג שָׁמֶן: ויקרא פי״ד פכ״א**

**And** if he be poor, and his means are not sufficient, then he shall take one lamb as a guilt offering to be waved, to make an atonement for him, and one tenth eiphah of fine flour mixed with oil for a meal offering, and a log of oil . *{Vayikra 14:21}*

**What** can we learn from the fact that rich and poor Metzoraim, lepers, must bring different Korbonos? **There** are people who think that, because they learn Torah and pray regularly, even if they do not fulfill every detail of the Torah properly they are doing better than others who observe even less than they do. What they forget is that, in terms of their Jewish education, they are considered "wealthy", whereas the others are comparatively "poor" in their Torah knowledge. **A** poor person, who cannot afford much, can get by with a poor person's offering, but a rich person who tries to bring a poor person's sacrifice has not fulfilled his obligation at all. Furthermore, it is considered that he is מביא חולין לעזרה, bringing unfit to The Azoroh {The Holy Sanctuary}. - Chofeitz Chaim


**וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשָּׁמֶן לְמִנְחָה וְלוֹג שָׁמֶן: ויקרא פי״ד פכ״א**

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**Why** is a sacrifice of lesser value effective for a poor person, just because he does not have the means to afford the full price of a sin-offering? **One** might perhaps explain that the poor person achieves atonement with a sacrifice of lesser value than the rich person's because, as our sages say: "Poverty is an altar of sacrifice" [because of the suffering which it entails]. Therefore, the poor person has, in addition to the sacrifice he brought as a leper, his own constant sacrifice of poverty. – Ticheiles Mordechai

**וְעַכְשָׁיו קֵרְבָנוּ הַמָּקוֹם לַעֲבוֹדָתוֹ. - הגדה של פסח**

**And** now The All-Encompassing – Hashem has brought us to His service.

**Why** does the Haggadah say "now"? Hadn't Hashem brought us to His service long ago? **The** answer is that any time that a Jew decides to discontinue serving his Yetzer horah - Evil Inclination and to give himself over to serving Hashem, at that moment he receives Heavenly help and is gathered into his Creator's service. Therefore a person can truthfully say to himself every time he is stirred "Now Hashem has brought us to His service." - Beis Avrohom.

**The** reason we eat bitter herbs at the Seder is that the very bitterness experienced by the Klal Yisroel was the beginning of the redemption - had they not sensed the bitter taste of the exile, they would not have wanted to be redeemed." – Chidushei Harim

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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 23 Parshas Achrei, Pesach 5771 **בס״ד פ׳ אחרי, חג המצות תשע״א**


**וְסָמַךְ אַהֲרֹן אֶת שְׁתֵּי יָדָו עַל רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פִּשְׁעֵיהֶם לְכָל חַטֹּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשָּׂעִיר וְשִׁלַּח בְּיַד אִישׁ עִתִּי הַמִּדְבָּרָה: ויקרא פט״ז פכ״א**

***And*** *Aaron shall lay both of his hands upon the head of the live goat, and confess over him all the iniquities of the people of Klall Yisroel {Children of Israel}, and all their transgressions among all their sins, putting them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness.{Vayikra 16:21}*

**"On** the head of the שעיר" refers to Esau, as it says in Genesis, "הן עשיו אחי איש שעיר", "Behold my brother Esau is a שעיר" The actual meaning of the word in that context is 'hairy', but here it is used as a play on words, to indicate that truly Esau should be held responsible for the sins of *Klall Yisroel*. It is only due to the terrible persecutions which we have undergone by him, and his descendants' hands throughout the long and bitter exile that we have been led into sin. – Rav Levi Yitzchok of Berditchev

**כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ: ויקרא פט״ז פ״ל**

***For*** *on that day shall the Cohen {priest} make an atonement for you, to cleanse you, that you may be clean from all your sins, before Hashem.{ Vayikra 16:18}*

The word לפני can also be translated as "prior to". Before one comes to ask forgiveness and absolution from the Holy One, Blessed be He, one must purify himself with perfect repentance... – Kli Yokor

**אֶת מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פי״ח פ״ד**

***You*** *shall do my judgments, and keep my ordinances, to follow them; I am Hashem your Lord. {Vayikra18:4}*

It is not enough for one merely to study Torah and observe the Mitzvos in a mechanical manner, which is habitual and routine. We are commanded to renew our enthusiasm and rekindle our efforts daily. The verse describes our involvement in terms of a commitment to "walk, ללכת, with the Torah". The word ללכת implies movement. We must always be moving and growing, always striving to elevate ourselves to a higher level. – Chasam Sofer

**וּשְׁמַרְתֶּם אֶת חֻקֹּתַי וְאֶת מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם אֲנִי ה׳: ספר ויקרא פי״ח פ״ה**

***You*** *shall therefore keep my statutes, and my judgments; which if a man does, he shall live in them; I am Hashem. {Vayikra 18:5}*

**Perhaps** this verse contains a hint that we should observe not only laws that are clearly prescribed by the Torah, but also אשר יעשה אותם האדם, which people - the Sages of each generation - may establish.- Marsham

**לָכֵן אֱמֹר לִבְנֵי יִשְׂרָאֵל אֲנִי ה׳ וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים: שמות פ״ו פ״ו**

***Therefore*** *say to the people of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you from their slavery, and I will redeem you with a outstretched arm, and with great judgments.{Shemos 6:6}*

**The** word "sivlos" [burdens] comes from the expression "savlanus" [patience]. The idea is that being patient with the idea of being in Exile is a root which becomes poisonous. It is the source of all troubles and suffering which *Klall Yisroel* experiences bodily and spiritually. Opposed to this, total leaving and total rejection of having patience [with the Exile] is the source of salvation and redemption. As long as the Children of Israel related to the Exile with patience, they did not have a chance to be saved and redeemed. Hashem promised the Children of Israel: "And I will take you out from under the burdens of Egypt" - you will no longer have patience with, nor accept, the bitter fate of the life of Exile. Then, I can fulfill: "And I will save you from their hard labor". At first, the promise comes concerning taking the Exile out of the Jews, only afterwards the promise comes concerning taking the Jews out of the Exile. – Menachem Tzion

**...ותמצא שאמרו רז״ל (ר״ה יא) בניסן נגאלו בניסן עתידין ליגאל, כי החודש מסויים לטובת ישראל, וכו: אור החיים שמות פי״ב פ״ב**

**The** first mention of the name Nisan is in Megilas Esther when Homon draws lots to decide which day of the year he will kill the Yehudim. This event, says the Megila, took place in the month of Nisson. The Bnei Yisoschor says the name Nisan is for "Nissim" miracles. It is a month of open miracles where Hashem turned the natural world on its head to rescue His beloved nation. The Torah tells us this special time was planned from the creation of the world and will always be a time of miracles and redemption for Klall Yisroel for all generations. "Leil Shimurim Hu LaHashem… Shimurim Lichol Bnei Yisroel Lidorosom". **The** word Nes is made of the letters "Nun" and "Samach". The Gemoroh tells us (Brachos 4b) that although in "Ashrei" each Posuk starts with the next consecutive letter of the Aleph Bais, the Posuk beginning with Nun is omitted. This is because a Posuk with "Nun" speaks of the downfall of Klal Yisroel. "Nofloh Lo Sosif Kum Besulas Yisroel". Even though Dovid left out the Nun he still lifted it up again with Ruach HaKodesh, as the Posuk after the missing Nun starts with the letter Samach and says, "Someich Hashem Lichol Hanoflim"; Hashem supports all those who have fallen. **This**, says the Bnei

Yisoschor, is the significance of the word and month "Nisson". It is the month that Hashem lifts up his downtrodden nation, both in the time Gollus Mitzrayim and also in the day of Moshiach Sheyovo Bimheira Biyomeinu. – Bnei Yisoschor

**הא לחמא עניא... לשנה הבאה בני חורין**

**Why** did the Haggadah begin with an Aramaic expression and conclude with a Hebrew one: "Next year we shall be free men"...? Perhaps we could say that the reason the expression was doubled and two languages were used was, so that you would not say: "What is the use of this teaching of freedom that we make tonight, are we not still in the Exile, so what good is it? The Haggadah tells us concerning this, that this is not considered a true exile, for even if we live here today, in a land not our own--next year we may be able to be in Eretz Yisroel - The Land of Israel, as we desire with no one to stop us. Even if, God forbid, the time for redemption has not come yet, nevertheless, The Land of Israel is before us, to come to live in it at any time. This is not comparable to the Exile of Egypt, when we were in bondage unable to leave, like captives placed in a dungeon. - Rav Yaakov Emdin

**This** is the bread of poverty...The Rabbis say that "bread of poverty" (lechem oni) has a deeper meaning; it is "bread over which we answer (anu onim) many things." The fact that we answer so many things at the Seder table also reminds us that "Hashem will answer you in time of trouble" (Psalms 20). For on this night, the Redemption stirs toward awakening, and Hashem answers our prayers; whatever requests we make of Him this night will be fulfilled. **We** can understand this part of the Haggadah the same way: not only is this "the bread of poverty," but also "this is the bread of answering"; this night, by eating the matzos, we become worthy of having Hashem answer all our requests. **And** so, "anyone who is hungry" - anyone hungry for Heavenly abundance, "come" - let him come and seize the opportunity this night offers, "and eat" - let him draw Heavenly abundance down on himself. – Sar Sholom, Yeinah shel Torah

**רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ וכו': הגדה של פסח**

***I** made you as populous as the plants of the field {Haggadah Shel Pesach}*

"**Like** the growth of the field": Just as the growth of the field grows more when it is cut more frequently, so too Klall Yisroel would be more fruitful and multiply more as the Egyptians afflicted them more. – Ritvoh

**The** Hagodoh tells the story of the great Tannaim who had a Seder that went so long that the Talmidim needed to stop them for Kriyas Shema in the morning. The Hagodoh tells us that this took place in Bnei Brak. Why was this detail so important? The Steipler Gaon answers that there is a Machlokes between Rebbi Akiva and Rebbi Elozor Ben Azaryoh whether the Mitzva of Achilas Korbon Pesach is until dawn in the morning or only until midnight. Rebbi Elozar Ben Azaryah held it was only until midnight. If so then he also held that the Mitzva of eating Matzoh and Sipur Yetzias Mitzrayim is also only until Chatzos. Being that was the case why did he participate in the Seder past the time that it was a Mitzva? The Baal Hagodoh tells us that they were in Bnei Brak and Rebbi Akiva was the Rov there and Rebbi Elozor accepted his Psak during his stay there. – Steipler Goan

**Rebbi** Elozor Ben Azaryah was offered the position of Nosi but was only 18 years old. He went home that night and by the next morning his beard had turned white. Rav Shimshon Pincus asks what is the significance of black or white hair. Why do young people have black hair and old people have white hair? **He** explains that white and black are the only colors that are not colors in their own right. Within the color black is every other color. If a child uses every color crayon to scribble the end result is black. White is the opposite. It is pure and without any color whatsoever. **A** young person who learns and does good deeds, it is entirely possible that he is doing it for a multitude of reasons. Maybe he wants Olam Haboh, or maybe honor in this world. Maybe he has aspirations to become a Rosh Yeshiva or maybe it will help him get a job. He is represented by the color black. His actions are a result of a mixture of ulterior motives. However an old man who sits and learns has none of the above notions. On Olam Haboh he (has given up) [may have given up, Chas ViSholom – editor]. To impress the Mechutanim? They are already dead. A Rosh Yeshiva he won't be [might not be – editor]. He doesn't even need to earn a living anymore. Why does he learn Torah? Because a Jew needs to learn Torah. His Torah is pure and white. **That** is the meaning of the term "Alter". This title is given to describe the purity of the Godol's actions. Rebbi Eliezer ben Azaryah turned white at the "ripe" young age of 18. He may have been young, and he may have had the most glamorous position around, but he and his beard were both white. – Rav Shimshon Pincus

לע״נ זקני הרה״ח ר׳ חיים יחיאל בן הרה״ק
ר׳ ישראל (סטאשיווער מגיד) גאנצווייג ע״ה
נלב״ע י״ט ניסן תש״ג - ת.נ.צ.ב.ה.

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Ah Guttin Shabbos – Chag Kosher Visomei'ach
Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 24 Parshas Kedoshim - 5771

בס״ד פ׳ קדושים - תשע״א


**דַּבֵּר אֶל כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פי״ט פ״ב**

***Speak*** *to the entire congregation of the Children of Israel, and say to them, you shall be holy; for holy am I, Hashem your G-d. {Vayikra 19:2}*

**מלמד שנאמרה פרשה זו בהקהל, מפני שרוב גופי תורה תלויין בה. - רש״י**

***This*** *section was proclaimed in full assembly. -Rashi*

**Rashi** points out that we can be worthy of attaining such holiness only if we merge our own personalities into the larger community and identify completely with Klall Yisroel. Only "in full assembly" can we be holy. - Sefas Emes

**דַּבֵּר אֶל כָּל עֲדַת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פי״ט פ״ב**

***Speak*** *to the entire congregation of the Children of Israel, and say to them, you shall be holy; for holy am I, Hashem your G-d. {Vayikra 19:2}*

**The** word קדשים ("for you shall be holy") is spelled without the Vov, but קדוש (in "I, Hashem, your G-d, am holy") is spelled with the Vov. According to the Midrash, this indicates that "My holiness is greater than yours." Complete holiness belongs to Hashem alone. – Mayonei Shel Torah

**לֹא תִשְׂנָא אֶת אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתֶךָ וְלֹא תִשָּׂא עָלָיו חֵטְא: ויקרא פי״ט פי״ז**

***You*** *shall not hate your brother in your heart; you shall reason with your neighbor, and not allow sin on his account. {Vayikra 19:17}*

**Alternatively**: "you shall surely rebuke your neighbor, and do not place sin upon him." **In** rebuking another, do not treat him as a wicked person. Rather, stress his dignity, conveying the message that the wrong he committed was beneath his dignity. Only in that way will your rebuke have the desired effect. **This**, then, is the thought The Torah seeks to convey: "You shall surely rebuke: if you rebuke someone, regard him as your neighbor, as your friend and your equal, and do not place sin upon him - do not treat him like a sinner, lest he turn aside from you entirely, and you will have accomplished nothing." – Chavos Yohir

**לֹא תִשְׂנָא אֶת אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת עֲמִיתֶךָ וְלֹא תִשָּׂא עָלָיו חֵטְא: ויקרא פי״ט פי״ז**

*You shall not hate your brother in your heart; you shall rebuke with your neighbor, and not allow sin on his account. . {Vayikra 19:17}*

**Alternatively**: "you shall surely rebuke (yourself) with your neighbor." **When** you rebuke another person, rebuke yourself at the same time. Know that you, too, have a share in his transgression. Do not cast the entire burden of sin upon him. Only if you feel guilty and repent together with him will your rebuke persuade him to repent also. – Sefas Emes

**לֹא תִקֹּם וְלֹא תִטֹּר אֶת בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי ה׳: ויקרא פי״ט פי״ח**

***You*** *shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself; I am Hashem.{ Vayikra 19:18}*

**It** is not easy to carry out the commandment "and thou shall love thy neighbor as thyself" in the fullest sense of its meaning. Therefore, immediately after this command, the Lord declares: "I am the Lord", so as to say that I, the Lord, stand ready to help you to fulfill My commandment provided that you sincerely wish to keep it. – Sefas Emes

**וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פ״כ פ״ז**

*Sanctify yourselves, and you will be holy; for I am Hashem your G-d. {Vayikra 20:7}*

**Rabbi** Yehudah said in the name of Rav: 'And you shall sanctify yourselves' refers to the ritual washing of the hands before eating (נטילת ידים). The words 'and you shall be holy' refer to the ritual washing of the hands at the conclusion of the meal (מים אחרונים).

**When** a child is born, he is immediately washed and cleaned, and when a person leaves this world, his body is purified and washed with water. It is incumbent upon each of us to live a sanctified and pure life from the time of the 'first water' until the time of 'the last water'. – Menachem Tzion

לזכר עולם יהי׳ צדיק
לע״נ כ״ק אדמו״ר ר׳ אהרן ב״ר יצחק מנשה זצוק״ל
מפינסק קארלין
כ״ח ניסן תשס״א - זיעוכי״א

לע״נ זקני הרה״ג ר׳ שבתי ב״ר ברוך אברהם זצ״ל גראבלאווסקי
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In memory of my Great-Great-Grandfather Reb Shepsil Grablowsky ZT"L who gave a Shiur in The Horidetzer Shul in The Lower East Side of NYC, in which they completed Shas 4 times in 14 years.

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# Divrei Torah באר היטב

*Ba`er Heitev. פרש"י בשבעים לשון. דברי תורה וחיזוק*

Volume Number 4 Issue Number 7 בס״ד פרשת אמור – ל״ג בעומר תש״ע

*וְלָקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ עָבֹת וְעַרְבֵי נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹקֵיכֶם שִׁבְעַת יָמִים: ויקרא כ״ג מ׳*

The Chofetz Chaim explains the concept of The Arbah Minim [four species] which is explained by Chazal and The Medrish on this Possuk as follows; in comparison to all types of people. some have in them a taste and smell, some have a taste but not a smell, some have a smell but no taste, and some have no taste, and no smell; These should come and forgive on these - Medrash. Which means that each type of people should fulfill what is missing in the other groups. But the Esrog is on a higher madreigah [level] than the other Species, it contains both a taste and a smell; to which a Talmud Chochom [Scholar] is compared to. The Esrog [citron] is only together with the other species only while performing the Mitzvah, and afterwards he returns to his place, in contrast to the other three other species, who stay tied and together all day long. To this The Chofetz Chaim lengthened in a lesson how Talmidei Chachomim and Rabbonim must be appreciated by their cities respectively.

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ידידכם נפתלי הירצל גאנצווייג

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

*וַיֹּאמֶר ה' אֶל מֹשֶׁה אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא יִטַּמָּא בְּעַמָּיו: אמור אל הכהנים - (ויבמות פ״ה ת״כ) אמור ואמרת להזהיר גדולים על הקטנים: רש״י ויקרא כ״א א׳*

*And Hashem said to Moshe say to the Cohanim the sons of Aharon and say to them to a [dead] soul they shall not defile themselves in their Nation.*

Rashi explains the Possuk with its double saying of "Emor vi'omarta" to "say and it shall be said", that it is to warn the great members of the Kehunah on those below them. So to Seforim explain this Rashi and say that it also refers to a epoch and instances in a person's day to day life. Sometimes a person finds himself in an elevated state of spirituality, while sometimes the opposite. Therefore when one is in an elevated stage of spirituality he should conquer the opportunity and engrave in himself as an asset for the times of tribulations that may come his way.

A story is said of The Lev Simchah, The Rebbe of Ger, that in his old age he was carrying a case of beer, when asked how he had the strength to do such, he answered that once in his youth he thought that one day in his elder years he would need strength to carry something heavy, so he "put away" strength for then!

לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm

נא להתפלל בעד שלום מרדכי בן רבקה
שיתן הקב״ה בלב השרים שיצא ממשפט שלו לחיים טובים וימים טובים ויפר עצת גוים והניא מחשבות עמים, בתוך שאר אסירי ישראל, - **לב מלכים ושרים ביד ה׳**

נא להתפלל עבור הבחורים השבויים
יעקב יוסף בן רייזיל - יוסף בן איטא רבקה
יואל זאב בן מירל ריסא חוה

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 25 Parshas Emor, 5771 בס״ד פ׳ אמור, תשע״א


**וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר יוּצַק עַל רֹאשׁוֹ שֶׁמֶן הַמִּשְׁחָה וּמִלֵּא אֶת יָדוֹ לִלְבֹּשׁ אֶת הַבְּגָדִים אֶת רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרֹם: ויקרא פכ״א פ״י**

**And** he who is the Cohen Godol {High Priest} among his brothers, upon whose head the anointing oil was poured, and who is sanctified to put on the garments, shall not uncover his head, nor tear his clothes; *{Vayikra 21:10}*

**The** Cohen Godol must be מאחיו - of his brethren, a friend and a brother to every one of his people, sharing in their sorrows and joys, just as he would for a flesh-and-blood brother. – The Chozeh {Seer} of Lublin

הכהן הגדול צריך להיות מאחיו, אח ורֵע לכל אחד מאחיו, שירגיש בצרת העם ובשמחתו כמו ביגונו ושמחתו של אחיו ממש׃ החוזה הק׳ מלובלין

**וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת עֹמֶר הַתְּנוּפָה שֶׁבַּע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: ויקרא פכ״ג פט״ו**

***And** you shall count from the next day after the Sabbath, from the day that you brought the bundle of the flourish offering; seven Sabbaths shall be complete. {Vayikra 23:15}*

**According** to the Torah, Sefirah, counting of the days until the receiving of the Torah on Shavuos, is supposed to begin when the Omer offering is brought. Conversely, the Omer is supposed to be brought when we begin counting the days until the receiving of the Torah. **This** interdependence brings to mind the Talmudic saying:

**אם** אין קמח אין תורה; אם אין תורה אין קמח׃ ע״פ התורה, צריכים להתחיל הספירה - ז״א הימים עד חג השבועות וקבלת התורה מזמן הבאת העומר, ומאידך גיסא צריכים להביא העומר בעת שמתחילין לספר הימים עד קבלת התורה. נמצא הא בהא תליא -- ״אם אין קמח, אין תורה״, גם ״אם אין תורה, אין קמח!"׃ מהר״ל מ׳פראג

**If** there is no flour there is no Torah, yet if there is no Torah there is no flour! - Maharal of Prague

**וּבְקֻצְרְכֶם אֶת קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פכ״ג פכ״ב**

***And** when you reap the harvest of your land, you shall not make clean riddance up to the corners of your field when you reap, nor shall you gather any gleaning of your harvest; you shall leave them to the poor, and to the stranger; I am the Hashem your G-d. {Vayikra 23:22}*

**You** are to observe Shavuos, the festival commemorating the Giving of the Torah, not only because of the statutes for which we would never have felt a need if they had not been set down in the Torah, but also in thanksgiving for the laws which make sense even to the human mind, such as the laws pertaining to compassion for the unfortunate and charity to the poor. Experience has shown that, without faith in Hashem, people are liable to become like wild beasts which do not have a spark of compassion, and therefore they are capable of committing the worst crimes in order to satisfy their selfish desires. **Only** if you observe the commandments concerning the leaving of parts of your harvest for the poor and the stranger are you permitted to proclaim the festival of Shavuos "a holy convocation", to give thanks even for such readily understandable commandments of charity and compassion as these, for had the Torah not been given, you might never have come to observe them. – Meshech Chochmoh

**תנא ליה חייא בר רב מדפתי: כתיב (ויקרא כ״ג) ועניתם את נפשתיכם בתשעה לחדש בערב, וכי בתשעה מתענין? והלא בעשרה מתענין! אלא, לומר לך: כל האוכל והשותה בתשיעי מעלה עליו הכתוב כאילו מתענה תשיעי ועשירי: ברכות דף ח**

***One** who eats and drinks on the ninth day of Tishrei (the day before Yom Kippur) is regarded by Scripture as if he had afflicted his soul on both the ninth day and the tenth. {Berachos 8:2}*

**Why** should eating on the eve of the Day of Atonement be regarded as afflicting one's soul? **Said** The Rebbe Reb Elimelech of Lizhensk; "If, on the eve of Yom Kippur, one would contemplate the holy and fearful day about to begin, how could one possibly wish to eat? Indeed, observing the commandment to eat on the ninth day of Tishrei would then become a real hardship." – Sipurei Chasidim

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לקבל הגליון, הן בלשון הקודש והן הנ״ל, וכן להקדיש גליון לזכות, לרפו״ש, לע״נ או לזכות את הרבים - אחב״י ביותר מארבע אלף מקומות בעולם קע״ה כ״י להתקשר להנ״ל ידידכם נפתלי הירצל גאנצווייג

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Vol. 5 No. 26 Parshas Behar, 5771 בס״ד פ׳ בהר, תשע״א


**וַיְדַבֵּר ה׳ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר: ויקרא פכ״ה פ״א**

*And Hashem spoke to Moshe on Mount Sinai, saying. {Vayikra 25:1}*

בהר סיני - מה ענין שמיטה אצל הר סיני והלא כל המצות נאמרו מסיני אלא מה שמיטה נאמרו כללותיה (ופרטותיה) ודקדוקיה מסיני אף כולן נאמרו כללותיהן ודקדוקיהן מסיני כך שנויה בת״כ. ונ״ל שכך פירושה לפי שלא מצינו שמיטת קרקעות שנשנית בערבות מואב במשנה תורה למדנו שכללותיה ופרטותיה כולן נאמרו מסיני ובא הכתוב ולמד כאן על כל דבור שנדבר למשה שמסיני היו כולם כללותיהן ודקדוקיהן וחזרו ונשנו בערבות מואב: רש״י ויקרא פכ״ה פ״א

**Parshas** Behar starts by saying that on Har Sinai Hashem told us the Mitzva of Shmittah. Rashi famously asks what is the connection between the two. Rashi explains that just like Shmittah was given on Har Sinai in great detail, so too were all the Mitzvos in great detail. Yet the question remains, why was Shmittah chosen out of all the Mitzvos to teach us this lesson? **The** Ben Ish Chai answers that Har Sinai and Shmittah have something in common. They were both in a bad position but this was precisely the reason for their success. Har Sinai was not even a candidate for Kabolas HaTorah as it was way to small and plain. However in this merit it was chosen. Similarly Shmittah is a difficult year agriculturally but precisely because of this Hashem blesses the land with incredible abundance as a reward. **This** connection is not only the similarity between the two but a lesson for all Mitzvos. We need not fear the perceived loss from doing any Mitzvos, be it the extra cost of money or time required by the Mitzva. In every Mitzva it is this sacrifice that will sow the seeds of reward. - Ben Ish Chai

**וְלֹא תוֹנוּ אִישׁ אֶת עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹקֶיךָ כִּי אֲנִי ה׳ אֱלֹקֵיכֶם: ויקרא פכ״ה פי״ז**

***You** shall not defraud one another; but you shall fear your G-d; for I am Hashem your G-d. {Vayikra 25:17}*

**If** you do not deceive one another, you can be confident that you will observe the rest of the Mitzvos of the Torah. But if your business dealings are not honorable, and you are not upright in your interactions with others, you will not have the זכות of fulfilling the other Mitzvos. Honesty is the true test of whether or not you are a Torah-observant Jew. – Rav Naftoli of Ropschitz

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***You** shall not defraud one another; but you shall fear your G-d; for I am Hashem your G-d. {Vayikra 25:17}*

**One** time a Yid came to the Alexander Rebbe. This Yid who was not a particularly good person and took Mitzvos very lightly but always showed himself to be a very pious Jew. The Posuk says (Behar 25:17), "Vi'lo Sonu Ish Es Amiso Vi'yareisah Mi'Elokechah", do not pain or trick your friend and be fearful of Hashem. Why does it say to be fearful of Hashem by this particular Mitzva? **The** Rebbe said to this person that Vi'yareisah Mi'Elokechah teaches us that not only tricking your friend momentarily or insulting him is ohssur {forbidden} but even when it comes to giving an appearance of being a Yiras Shomayim the Posuk says it is assur to try and trick others. - Yagdil Torah

**וְכִי יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהֶחֱזַקְתָּ בּוֹ גֵּר וְתוֹשָׁב וָחַי עִמָּךְ: ויקרא פכ״ה פל״ה**

*35. And if your brother has become poor, and his means fail with you; then you shall relieve him; though he may be a stranger, or a sojourner; that he may live with you. {Vayikra 25:35}*

**Rabbi** Tanchum the son of Rabbi Chiyoh did as follows: When his mother purchased a measure of meat for him in the market, she would buy two measures: one for him and one for the poor, thereby fulfilling the verse (Koheles 7:14): "G-d made one as well as the other". The poor and the rich are interdependent - that is why Moshe Rabbeinu warns "If your brother becomes poor". – Vayikrah Rabboh {34:5}


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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 27 Parshas Bechukoisei, 5771 **בס״ד פ׳ בחקותי, תשע״א**


**וְכָל עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשָּׁקֶל: ויקרא פכ״ז פכ״ה**

***Every*** *valuation shall be according to the shekel of the sanctuary; twenty Gerahs shall be the shekel. Vayikrah 27:25}*

"**All** your worth is measured with the Sacred Shekel" can be understood as follows: **How** many shekels did you give to holy purposes? How much money did you give to charity? Your true worth is not the money that you possess, because, as it is written in Avos (Chapter 6) "When a person dies, neither silver, nor gold, nor precious stones and pearls accompany him to the grave - only the Torah that he studied and his good deeds." One's abiding value is only the shekels that he gave to sacred purposes, because, about all else, who knows what the future will bring - whether or not the money will remain yours. The Sages say in Bamidbar Rabbah (25:7): "It is for this reason that possessions are called נכסים (related to the word נכנס, to enter). They enter into one person's possessions and show up in another's; and money is called זוזים, because they move (Hebrew: זוז) from one place and are given to another. Finally, money is also called ממון, because "momon" - what you count is nothing; that is to say לעת מה - for what and for when? It has no permanent value. - Menachem Tzion {Yortzeit 19 Iyar}

כל שוייך נמדד בשקל הקודש, כמה שקלים נתת למטרות קדושות, כמה מעות תרמת לצדקה. ערכך האמיתי אינו הכסף שברשותך, כי ״אין מלוין לו לאדם לא כסף ולא זהב ולא אבנים טובות ומרגליות אלא תורה ומעשים טובים בלבד״ (אבות פ״ו) ערכך השריר הוא רק השקלים שנתת לצרכים קדושים, אודות השאר אינך יודע מה יולד יום ואם המעות אמנם ישארו שלך. חז״ל אומרים במד״ר (כב:ז): ״לכך נקרא שמם נכסים, שנכנסים מזה ומגלין לזה, ולמה נקרא שמם זוזין - שזזים מזה ונתנים לזה, ממון, מה אתה מונה, מעות, מה לעת, כלומר״ ״לעת מה״ בלתי תדיר. – מנחם ציון


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**אִם בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם: ויקרא פכ״ו פ״ג**

***If*** *you will follow My decrees, and observe My commandments, and perform them ;{ Vayikrah 26:3}*

**וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה רָעָה מִן הָאָרֶץ וְחֶרֶב לֹא תַעֲבֹר בְּאַרְצְכֶם: ויקרא פכ״ו פ״ו**

***I*** *will give peace in the land, and you shall lie down, and none shall make you afraid; and I will remove evil beasts from the land, nor shall the sword go through your land.{ Vayikrah 26:6}*

"**Vinosaty** Sholom Boh'oretz Ushichavtem V'ein Macharid; I will give peace in the land and you will sleep and not tremble." Is that the best reason for peace? The Maharal Tzintz brings the Gemoroh in Brachos (55) that says that Dovid Hamelech never had a good dream at night during his entire reign. The reason is that he was constantly fighting wars. Even though he was victorious, the mere fact that he was constantly engaged in warfare did not let him have a peaceful dream. **Hashem** promises us that if we keep the Mitzvos, we will live in an era of true peace. War fare will not be on anyone's mind, and we will all sleep peacefully. - Maharal Tzintz

**וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקוֹב וְאַף אֶת בְּרִיתִי יִצְחָק וְאַף אֶת בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר: ויקרא פכ״ו פמ״ב**

***I*** *will remember my treaty with Yaakov, and also my covenant with Yitzchok, and also my covenant with Abraham will I remember; and I will remember the Land.{Vayikrah 26:42}*

**This** verse teaches us that the merits of the forefathers will be recalled. How do we know that the mothers' [Sarah, Rebecca, Rachel, and Leah's] merits will also be recalled?

**This** can be implied by the word את, which refers to the mothers, as it says "there they buried Abraham and (ואת) Sarah his wife" (Genesis 49:31). In both cases, the word את is additional. – Torah Temimah

**אין** לי אלא אבות, אימהות מנין? ת״ל: את, ואין אתים אלא אמהות, שנאמר: (בראשית מט:לא) שמה קברו את אברהם ואת שרה אשתו. (ספרא בחקתי ט), כי המלה את שבכאן מיותר כמו גבי שרה דדי היה לומר ושרה אשתו. – תורה תמימה


תורתו מגן לנו היא מאירת עינינו
הוא ימליץ טוב בעדינו אדונינו בר יוחאי

לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30pm
נא להתפלל עבור הבחורים השבויים ביאפאן - יעקב יוסף בן רייזיל יואל זאב בן מירל ריסא חוה

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 28 Parshas Bamidbor, 5771

**בס״ד פ׳ במדבר, תשע״א**


**וַיְדַבֵּר ה׳ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר: במדבר פ״א פ״א**

***Hashem*** *spoke to Moshe in the wilderness of Sinai, in the Ohel Mo'ed {Tent of Meeting}, on the first day of the second month, in the second year after they came out from the land of Egypt, saying, {Vayikra 1:1}*

**Why** "in the Wilderness of Sinai"? This tells us that one who does not make himself הפקר - selfless, like the wilderness, is not able to acquire wisdom and Torah. – Bamidbor Rabboh 1:7

למה ״במדבר סיני״? אלא, כל מי שאינו עושה עצמו כמדבר הפקר, אינו יכול לקנות את החכמה והתורה, לכך נאמר: ״במדבר סיני״: במדבר רבה א:ז


**וַיְדַבֵּר ה׳ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר: במדבר פ״א פ״א**

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**The** Sages said (Midrash Rabbah 1:7): "The Torah was given with three things: fire, water, and wilderness." This indicates to us that the Torah is acquired in three ways:

**"Fire"** -- with enthusiasm and the flame of sanctity.

**"Water"** -- with coolness and deliberation, balanced judgment, and clear thought.

**"Wilderness"** -- foregoing luxuries and pleasures, which prevent one from striving for and reaching perfection. – Shem MiShmuel

**אמרו חז״ל (במדבר רבה א:ז):״בשלושה דברים ניתנה התורה: באש, ובמים, ובמדבר.״ התורה נקנית בשלושה דרכים: ״באש״- בהתלהבות ולהט של קדושה. ״במים״ -- בקרירות ובמתינות, יישוב דעת וצלילות המחשבה. ״ובמדבר״ -- בוויתור על מותרות ותענוגות, המונעים מאדם לחתור אל השלמות ולהגיע אליה. – שם משמואל**

**On** Rosh Chodesh Iyar, a month after the Chanukas HaMishkon, Hashem told Moshe to count the Bnei Yisrael. Joining him in the task would be the Nosi of each Shevet, and Hashem told Moshe the name of each Nosi. **The** Netziv asks, "Why does the Torah say that Hashem chose the Nesi'im on that day if these people were the Nesi'im who brought the Korbonos during the Chanukas HaMishkon? Even before that, they were the Nesi'im who donated the Avnei Shoham and Avnei Milu'im to the Mishkon." **The** Netziv answers that earlier on, these were the leaders chosen by the people in each Shevet to lead their Shevet. Now, by the counting of Bnei Yisrael, Hashem chose the people whom He felt were fit to lead Bnei Yisrael. Lo and behold, they were the same exact people. "To the credit of Bnei Yisrael," says the Netziv, "they didn't choose people based on their wealth and good leadership skills, only on their outstanding Torah and Yiras Shomayim." Sometimes the people do distinguish! - Netziv

**The** name of the Nosi of Shevet Yissochor was Nisanel ben Tzuar. The Chesed L' Avrohom (Iturei Torah) explains the meaning of this name. Yisoschor was the Shevet of Lomdei Torah and provided the Talmidei Chachomim for the Sanhedrin. How did they reach such heights? **The** Gemoroh (Eruvin 54) tells us the Posuk Umimidbar Matonoh teaches us that Torah is a Matonoh, a gift from Hashem. Whoever considers himself like the Midbor, dust of the desert floor that is stepped on by all and does not complain becomes the recipient of Hashem's precious gift, the Torah. **Tzuar** is like the word Tzoh'ir, small. Yissochor was ben Tzoh'ir; they held themselves to be very small. Therefore Nisanel or Nosan Keil, Hashem gave them his Torah. – Chessed Li'Avrohom

**וְזֹאת עֲשׂוּ לָהֶם וְחָיוּ וְלֹא יָמֻתוּ בְּגָשְׁתָּם אֶת קֹדֶשׁ הַקָּדָשִׁים אַהֲרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל עֲבֹדָתוֹ וְאֶל מַשָּׂאוֹ: במדבר פ״ד פי״ט**

*Thus shall you do for them so that they shall live and not die; when they approach the Kodesh HaKodoshim {Holy of Holies}, Aaron and his sons shall come and assign them, every man to his service and to his load; {Vayikra 4:19}*

**One** must approach עבודת הקודש, holy service, with liveliness and enthusiasm, so that his prayers should not be 'dead letters'-- "they shall live and not die". – Reb Chaim Meir of Vizshnitz

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# *Divrei Torah, Ba`er Heitev* באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 29 Parshas Nossoh - Shovuos, 5771 **בס״ד פ׳ נשא - שבועות, תשע״א**


**נְשֹׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן גַּם הֵם לְבֵית אֲבֹתָם לְמִשְׁפְּחֹתָם: פ״ד פכ״ב**

***Take** also a census of the sons of Gershon, throughout the houses of their fathers, by their families. {Bamidbor 4:22}*

**There** are those who always give precedence to themselves and always put themselves first The בני גרשון were different, though - they put others ahead of themselves. They were גם הם. It is for this reason that they were worthy of being elevated - זכו לנשיאת ראש. – Dorash Moshe

**צַו אֶת בְּנֵי יִשְׂרָאֵל וִישַׁלְּחוּ מִן הַמַּחֲנֶה כָּל צָרוּעַ וְכָל זָב וְכֹל טָמֵא לָנָפֶשׁ: מִזָּכָר עַד נְקֵבָה תְּשַׁלֵּחוּ אֶל מִחוּץ לַמַּחֲנֶה תְּשַׁלְּחוּם וְלֹא יְטַמְּאוּ אֶת מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם: פ״ה פ׳ ב- ג**

***Command** Klall Yisroel that they take out of the camp every leper, and every one who has a bodily discharge, and whoever is defiled by the dead. **Both** male and female shall you take out, outside the camp shall you take them; that they defile not their camps, in the midst of which I dwell. {Bamidbor 5:2-3}*

**Reb**bi Yoisy says: It is not the place that honors the person, but rather the person honors the place. **We** find about Har Sinai that, for as long as the Shechinah (Divine Presence) rested upon it, the Torah declared: "Neither let the flocks nor herds feed before that mount"; but once the Shechinah had departed, the Torah said: "When the ram's horn sounds long, they shall come up to the mount". The same is found about the Mishkon in the wilderness: for as long as it remained pitched, the Torah commanded "That they put out of the camp every leper"; but once the curtains were rolled up, both those with a running discharge and the lepers were permitted to enter. Talmud – Ta'anis 21:2

**דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטֹּאת הָאָדָם לִמְעֹל מַעַל בַּה׳ וְאָשְׁמָה הַנֶּפֶשׁ הַהִוא: פ״ה פ״ו**

***Speak** to Klall Yisroel, When a man or woman shall commit any sin that men commit, to do a trespass against Hashem, and if that person is guilty; {Bamidbor 5:6}*

**Rashi** notes that this "trespass against Hashem" refers to the sin of robbing a Ger (convert). This crime is considered a trespass against Hashem because one who robs a Ger, who came to seek shelter beneath the wing of Judaism, causes a grave desecration of the Name of Hashem. Therefore, he is guilty of trespass against the Holy One. - Sefornoh

**וְאִישׁ אֶת קָדָשָׁיו לוֹ יִהְיוּ אִישׁ אֲשֶׁר יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה: פ״ה פ״י**

***And** every man's holy things shall be his; whatever any man gives the Cohen (priest), it shall be his. {5:10}*

**It** is important for one to remember that his only true possessions are his good deeds, as the verse says: "His sanctified things belong to him". Everything else is ephemeral. – Chofetz Chaim

**וְלָקַח הַכֹּהֵן מַיִם קְדֹשִׁים בִּכְלִי חָרֶשׂ וּמִן הֶעָפָר אֲשֶׁר יִהְיֶה בְּקַרְקַע הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל הַמָּיִם: פ״ה פי״ז**

***And** the priest shall take holy water in an earthen utensil; and of the dust that is in the floor of the Mishkon the Cohen shall take, and put it into the water. {Bamidbor 6:24}*

**The** Hebrew word יקח in this verse can be homiletically interpreted as being related to לֶקַח, which means 'instruction', as in Proverbs (9:9): "Teach the righteous and he will increase לקח - instruction". This dual meaning of the word is meant to teach us that even the greatest of the great in the tabernacle should learn from the lowliest of the low - the dust: ומן העפר יקח. – Ba'al Shem Tov

**כל היושב בתענית נקרא חוטא: תענית יא (לענין נזיר בפ׳ זה)**

***One** who "sits" in a fast [someone who fasts for self-affliction] is called a sinner {Ta'anis 11:1}*

**If** one "sits still" while he fasts - if he fasts but makes no spiritual progress and the fast has no deeper effect on him - he has afflicted himself without purpose and therefore is considered a sinner. – Kesav Sofer

**In** the Sefer Beis Ahron it quotes Reb Shlomo Karliner in which he states if there is a purpose in fasting many Ta'aneisim. If he (the "faster") is on the correct path, good. If not, why is he punishing his stomach as he will only be more crocked. And to fast more than obligated is only if it will not take away from Avodas Hakodesh; Davening and Learning.

**יְבָרֶכְךָ ה׳ וְיִשְׁמְרֶךָ: פ״ו פכ״ד**

***May** Hashem bless you, and safeguard you. {6:24}*

**The** high point of the Birchas Cohanim is the end of the concluding blessing, in which the Cohanim chant "And He shall give you peace", as we say (Bamidbar Rabbah 11:16) "Great is peace, for no vessel receives blessing except peace", and as it is written (Psalms 29) "Hashem will give strength to His people, Hashem will bless His people with peace". All blessings must contain an element of peace as part of

the formula. **The** usage of the term 'peace' in blessings does not apply only to external peace, wars with enemies or quarrels with others. Rather, it refers to the inner peace in the hearts of each individual that allows the individual to balance his spiritual powers between what is good and what is bad. Even if the prior components of the Birchas Cohanim are fulfilled, without personal inner peace, there will be a constant spiritual struggle between the two inclinations, good and bad, and all [of life's] blessings will be of no benefit. – Menachem Tzion

**יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ: פ"ו פכ"ד**

***May** Hashem bless you, and safeguard you. {6:24}*

The three verses of Birchas Cohanim are said each day during Birchas Hashachar (morning blessings), between the Brochos for the study of the Torah and the statement of the Sages from the beginning of Pe'ah: "These are the things without measure...and these are the things which a person eats the fruit of in this world and the principal remains for Olom Haboh (the world to come)," in order to point out that the blessings for Klall Yisroel from these three verses, that we beseech Hashem to fulfill, must be "wrapped" at one end with involvement in Torah study (as exemplified by reciting the Torah blessings first) and the other end with doing Mitzvos (good deeds), as exemplified by reading the portion of "These are the things without measure". - Menachem Tzion

**וּבְבֹא מֹשֶׁה אֶל אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו: במדבר פ"ז פפ"ט**

**"U'bivoi** Moshe El Ohel Moi'ed Vayishmah Es HaKol..." (Nossoh 7:89). Rashi explains that Moshe would come to the Ohel Mo'ed and then he would here Hashem's voice from above the Kapores. Rav Moshe Feinstein explains what Rashi is trying to teach us. **Surely**, says Rav Moshe, the entire creation is a testimony to Hashem. Hashem's hand, the Hashgochoh Elyoinoh, can be seen in everything that happens to us. Everyone can see it, but not everyone understands what they are witnessing which leads to erroneous interpretation. When can you see it? Only after you've been to the Bais Medrash and filled your mind with Torah. Only then can you go to the outside world where everything now appears crystal clear. **This** is the lesson learned from Moshe Rabbeinu. The voice he heard emanated from on top of the Aron, from the Torah itself. Moshe was carefully attuned to that voice. Therefore the voice traveled to him outside the Poroches, where with that voice he was able to stand outside and see everything clearly. - Rav Moshe Feinstein

## חג השבועות

**אֶת יוֹם חַג הַשָּׁבוּעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ, מִקְרָא קוֹדֶשׁ**

**The** Kotzker Rebbe was once asked: Why is Shavuos called the 'time of the giving of our Torah' and not the 'time of our receiving the Torah?' **He** replied: "The reason is that, whereas the Torah was given to us on Shavuos in the time of Moshe, we continue to receive the Torah in every subsequent generation. The giving of the Torah was only once, on Shovuos. The time of receiving it, though, is not only on Shavuos but every day of our lives." – Sipurei Chasidim

**וְאַתֶּם תִּהְיוּ לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ אֵלֶּה הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל בְּנֵי יִשְׂרָאֵל: ספר שמות פי"ט פ"ו**

**'Yichus,'** coming from a good family, is like an umbrella - it is of absolutely no use unless there is a "someone" to carry it. – Sipurei Chasidim

**מי שחשקה נפשו לידבק בו יתברך ובשבחיו ידבק בספר תהלים: השל"ה הק'**

One who desires to be attached to Hashem and His praises, shall secure to Sefer Tehillim. Shelah Hakodosh

**Everything** created by G-d contains a spark of holiness. - Ba'al Shem Tov

**עֶלְיוֹנִים שָׁשׁוּ וְתַחְתּוֹנִים עָלְזוּ. בְּקַבָּלַת תּוֹרָה הַכְּתוּבָה מִסִּינַי. תֹּאַר כַּלָּה מְאֹד נִתְעַלָּה. בְּקַבָּלַת יוֹם זֶה עֲשֶׂרֶת הַדְּבָרִים:**

## ימי ההילולא

**הרה"ק** ר' אשר (השני) מסטאלין זי"ע אמר שאלתי את אבי הק' (הבית אהרן) זי"ע באיזה יום של חג השבועות חל ההילולא של דוד המלך ע"ה, ובאיזה יום חל ההילולא של מרן הבעש"ט זי"ע, והשיב לי שביום הראשון ההילולא של מרן הבעש"ט זי"ע וביום השני חל ההילולא של דוד המלך ע"ה זיע"א: (כתבי הרה"ח הק' ר"מ ברנשטיין בשם הגה"ח רבי חיים מנדל ז"ל הי"ד) מטה אהרן – פינסק קארלין

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נלב"ע ד' סיון תשס"ח - תנצב"ה

לימוד אור החיים הק' בחבורה ליל ששי בביתי 8:30pm

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Ah Guttin Chodesh, Shabbos, and Yomtov.
Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 30 Parshas Biha'aloschoh, 5771 **בס״ד פרשת בהעלותך, תשע״א**


**וַיַּעַשׂ כֵּן אַהֲרֹן אֶל מוּל פְּנֵי הַמְּנוֹרָה הֶעֱלָה נֵרֹתֶיהָ כַּאֲשֶׁר צִוָּה ה׳ אֶת מֹשֶׁה: במדבר פ״ח פ״ג**

*Aaron did so; toward the face of the Menoroh he kindled its lamps, as Hashem had commanded Moshe. {8:3}*

**"To** recount the praise of Aaron that he did not change (from the commandment of the lights)"-- Rashi.

Reb Simcha Bunim of Pershyschoh asked: "What was so great about Aaron that he did not alter? Any ordinary Jew would not have the nerve to deviate from a commandment given to him by Hashem!" He answered that the intention here is not that Ahron did not change any details in the order of the kindling of the Menorah, but that he did not change himself. He remained a man of the people, caring all beings, pursuing peace and causing peace to reign between families and between man and his colleague. "He did not change" -- his high position did not make him change his good qualities, his ways, and his humility.

**A** man is not truly compassionate until his joy at his neighbor's good fortune is as great as his compassion at his neighbor's misfortune. – Reb Levi Yitzchok of Berditchev

**If** you want to praise, praise Hashem; if you want to blame, blame yourself. - Rabbeinu Bechaye – Chovos Halivovos

**סור מרע - עשה טוב!**

One who has done ill, and talks and thinks about it all the time, does not cast his base deed out of his thoughts. He will certainly not be able to repent, for his spirit will grow sour and his heart stubborn, and, in addition, he may be overcome by gloom. Have I sinned or have I not sinned -- what does Hashem get out of it? In the time I am brooding over it, I could be stringing pearls of good deeds for the delight of Hashem. That is why it is written "Depart from evil and do good" -- turn wholly away from evil, do not dwell upon it, and do good. If you have done wrong, counteract it by doing right. - Chidushei Harim

**Do** not "weigh" the importance or the insignificance of your deeds, as long as they are deeds of righteousness. Do not speculate and say: "I will not do this or that because it is only a small or unimportant act in the scale of Hashem's commandments. I would rather perform a more important Mitzvoh and my reward will be correspondingly greater." It is for this very reason that Hashem concealed the nature of the rewards for carrying out His statutes. It is like a king who hired workmen to cultivate his garden but did not tell them what the reward would be for tending each form of fruit or plant. Had he had done so, the workmen would have endeavored to produce only the fruit for which the highest wage was promised, and all the others would have been neglected.- Medresh Tanchumah {Eikev}

**The** Rebbe of Kotzk was asked: "What is new about Dovid Hamelech's saying 'There shall be no strange god in you' (Psalms 81:10)? It is specifically stated in the Aseres Hadibros: 'You shall have no other gods before Me' (Shemos 20:3)"! He replied: "The meaning is this: Hashem should not be a stranger to you." – Sipurei Chasidim

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Ah Guttin Shabbos
Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 31 Parshas Shlach, 5771

בס״ד פרשת שלח, תשע״א


**ה׳ אֶרֶךְ אַפַּיִם וְרַב חֶסֶד נֹשֵׂא עָוֹן וָפָשַׁע וְנַקֵּה לֹא יְנַקֶּה פֹּקֵד עֲוֹן אָבוֹת עַל בָּנִים עַל שִׁלֵּשִׁים וְעַל רִבֵּעִים: במדבר פי״ד פי״ח**

***Hashem**, Slow to Anger, Abundant in Kindness, Forgiver of Iniquity and Willful Sin, and Who cleanses – but does not cleanse completely, recalling the iniquity of fathers upon children to the third and fourth generations'.{14:18}*

**The** Hebrew word פקד, used here to mean "visiting," can also be translated in the sense of "lessening" (as in ולא נפקד ממנו איש) (Bamidbor 31:49). The verse then could be construed to read: "Lessening the iniquity of the fathers for the sake of the children"; i.e. if the fathers have good children, their iniquity will be forgiven for the sake of their childrens' merits. – Haksav Vihakaboloh

**וְעַבְדִּי כָלֵב עֵקֶב הָיְתָה רוּחַ אַחֶרֶת עִמּוֹ וַיְמַלֵּא אַחֲרָי וַהֲבִיאֹתִיו אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזַרְעוֹ יוֹרִשֶׁנָּה: במדבר פי״ד פכ״ד**

***My** servant Koleiv, because he possessed in him a different spirit, and followed Me completely etc. {14:24).*

**Hashem** says that Kalev will be rewarded. What about Yehoshua? Further what was this Ruach Acheres, a different spirit that the Torah speaks about? **The** Sholol Rov brings from Rav Yehuda Kahana (brother of the Ketzos) the Gemorah (Brachos 34b) that says, "B'Makom Shebaalei Teshuvah Omdim Afilu Tzaddikim Gemurim Ein Omdim Shom." Baalei Teshuvah ascends to high levels that Tzaddikim cannot reach. **Moshe** Rabbeinu Davened for Yehoshua and therefore Yehoshua was a Tzaddik from the beginning of the mission until the end without wavering for a second. Koleiv felt pangs within him drawing him towards the mistakes of the rest of the Meraglim. He fought them off relentlessly and broke away to shed tears on his own behalf before the Avos HaKedoshim in Chevron. He struggled against his Yetzer and emerged victorious. He was a true Baal Teshuvah and for this earned a special place that Yehoshua could not reach. **The** Possuk says that Kalev had a "Ruach Acheres" a spirit that was pushing him to go with the Meraglim. "Vayimalei Acharai", but nevertheless he followed Hashem. Therefore Hashem promised him a special sechar**.**

**וְהָיָה בַּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תָּרִימוּ תְרוּמָה לַה׳: פט״ו פי״ט**

**No** facet of our lives is bereft of Avodas Hashem. Even our basic needs can be steeped with Kedushoh {Holiness}. The Chinuch says a person's life depends on eating bread so Hashem wants to infuse this mundane necessary activity with Kedusha. Therefore He commanded us to separate a piece of the dough and give it to the Cohen. This not only helps in the world to come but also adds Brocha to the physical dough itself. **It** is brought down that the letters of Challah (Ches, Lamed, Hey) is an acronym for Chelek L'Olam Haboh. Maybe not coincidentally it also is Chelek L'Olam Hazeh. **Similarly**, the Gemoroh says that food of Klall Yisroel has a special ingredient called "Shabbos". We all know that when cooking and baking food for Shabbos if one has in mind that it is special for Shabbos and says Likovod Shabbos Kodesh, the food has a special heavenly taste on Shabbos.

**וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם: במדבר פט״ו פל״ט**

**The** Baal Haturim says that Hashem commanded us to make four Tzitzis at the four corners of the garment so that whichever way one turns he will be reminded of the Mitzvos. Every one of the Tzitzis has 5 knots to remind is of the five books of the Torah. There are 8 strings to remind us not to commit transgressions with any one of the eight limbs that prompt is to do Aveiros, the ears, eyes, mouth, nose, hands, feet, ervah and the heart. If one successfully guards himself from transgression he will merit ascending above 8 heavens and if one commits transgressions he will be judged with 8 punishments, punishment to the body in the grave (Chibut Hakever) and the seven levels of Gehinom

**Reb** Noi'ach of Lechovitch said about the greatness of the day of Shabbos, as from it comes the spiritual bounty of the whole week. Whereas the material bounty comes at the time of Tosfos Shabbos, the extension of Shabbos, when we add from the weekday on to Shabbos. Said R"N of Lechovitch if the balei batim where to listen to me and make a lengthy Tosfos Shabbos, they would merit a bounty of livelihood [Parnossah] all week long. – Toras Avos, Slonim

**As** Reb Ahron Hagodol of Karlin says in his Niggun of Koh Echsof הצל מאחרי לפרוש מן השבת "Protect thoose who prolong the departure from the Shabbos"


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 32 Parshas Koirach, 5771

**בס״ד פרשת קרח, תשע״א**


**וְאִם בְּרִיאָה יִבְרָא ה׳ וּפָצְתָה הָאֲדָמָה אֶת פִּיהָ וּבָלְעָה אֹתָם וְאֶת כָּל אֲשֶׁר לָהֶם וְיָרְדוּ חַיִּים שְׁאֹלָה וידַעְתֶּם כִּי נִאֲצוּ הָאֲנָשִׁים הָאֵלֶּה אֶת ה׳: במדבר פט״ז פ״ל**

*But if Hashem creates a new thing, and the earth opens its mouth, and swallows them up, with all that belongs to them, and they go down alive into Sheol; then you shall understand that these men have provoked Hashem.{16:30}*

**Moshe** Rabbeinu challenges Korach. He tells all of Bnei Yisroel that if Hashem kills Korach in a miraculous way then "Vidatem Ki Niatzu Ha'anashim Ha'eileh Es Hashem" you will know that these people angered Hashem (16:30). Why do they need to die in a miraculous way? Wouldn't it prove Moshe is right if they would just die on the spot and he remains standing? **The** Meshech Chochma explains that the tragedy of the whole fight was that Korach, Doson, and Avirom who were all great people knew that Moshe and Aharon were appointed by Hashem and that everything Moshe did came from Hashem's command. Had they truly believed otherwise it would made the aveira less severe. There gravest crime was that they told these lies simply as a way to ignite a rebellion among the people. It was the rest of Bnei Yisroel that was caught in this net, having been bought into the lies that Korach spread. Therefore Moshe does not tell the people that if Korach dies it will prove that Moshe is right. He tells the people that if a great miracle occurs and these people suffer a horrific fate, it will prove, Ki Niatzu Ha'anashim that Korach knew the truth and did what he did simply to cause anger to Hashem. You don't need a miracle to prove who is right, but you need a miracle to prove what is in the heart of a person. **The** Tzanzer Rov said, how is it that Moshe Rabbeinu was able to say {פט״ז פ״ל} וְאִם בְּרִיאָה יִבְרָא ה׳ But if Hashem creates a new thing, etc..., how was Moshe Rabbeinu sure that a Hashem would create a new happening? (16:30). Answers The Divrei Chaim that Moshe Rabbeinu was sure that thoose who rebel against the ones who are appointed by Hashem would be punished in a way not seen before and out of the ordinary!

**וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי יִשְׂרָאֵל חֲמִשִּׁים וּמָאתָיִם נְשִׂיאֵי עֵדָה קְרֻאֵי מוֹעֵד אַנְשֵׁי שֵׁם: במדבר פט״ז פ״ב**

***They** stood before Moshe with two hundred and fifty men from Klal Yisroel, leaders of the assembly, those summoned for meeting, men of renown. {16:2}*

**Logically**, a person who is a descendant of distinguished ancestors - "who has Yichus" - should be modest and humble. He should always think: "When will my deeds be as great as those of my ancestors?" In reality, we see that the opposite tends to be true... Such people are likely to be proud and arrogant. Perhaps they take their cue from Korach and his assembly - since. Because they were אנשי שם, men of renown, they were arrogant and quarrelsome - and so it has always been. - Reb Naftoli of Ropschitz

**וַיִּקָּהֲלוּ עַל מֹשֶׁה וְעַל אַהֲרֹן וַיֹּאמְרוּ אֲלֵהֶם רַב לָכֶם כִּי כָל הָעֵדָה כֻּלָּם קְדֹשִׁים וּבְתוֹכָם ה׳ וּמַדּוּעַ תִּתְנַשְּׂאוּ עַל קְהַל ה׳: במדבר פט״ז פ״ג**

***And** they gathered themselves together against Moshe and against Aaron, and said to them, You take too much upon yourself, seeing all the congregation are holy, every one of them, and Hashem is among them. Why then do you lift up yourselves above the flock of Hashem? {16:3}*

**It** is interesting to note that those who engage in a controversy with righteous men will attribute to these men traits which are the very opposite of their true character. This was also true in the case of Moshe, of whom the Torah states that he was "very humble, above all the men that were on the face of the earth." His detractors, seeking to find fault with him, settled on arrogance, of all things, as the failing for which to attack their leader. - Reb Menachem Mendel of Kotsk

**וַיִּשְׁלַח מֹשֶׁה לִקְרֹא לְדָתָן וְלַאֲבִירָם בְּנֵי אֱלִיאָב וַיֹּאמְרוּ לֹא נַעֲלֶה: במדבר פט״ז פי״ב**

***And** Moshe sent to call Doson and Avirom, the sons of Eli'ov; which said, we will not come up. {16:12}*

מכאן שאין מחזיקין במחלוקת וכו׳ (רש״י)

**From** here we see that one should not strengthen a controversy – Rashi.

**In** every area in Jewish life, the principle of חזקה - presumption - applies. It is presumed that if there is a history of a particular action or state of being, that pattern will continue. Doson and Avirom had a track record of always being belligerent, and, following the principle of חזקה, there would be no point in Moshe approaching them. **However**, as Rashi says: אין מחזיקין במחלוקת - when it comes to seeking peace, we do not follow presumptions. We seek peace regardless. This is why Moshe still troubled himself to approach Doson and Avirom. - Kesav Sofer


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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 33 Parshas Chukas, 5771

**בס״ד פרשת חֻקַּת תשע״א**


**זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה ה׳ לֵאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עֹל: במדבר פי״ט פ״ב**

***This*** *is the ordinance of the Torah which Hashem has commanded, saying, Speak to the Bnei Yisroel, that they bring you a red heifer without spot, which has no blemish, and upon which never came yoke:{19:2}*

**A** person who considers himself faultless obviously has not yet accepted the yoke of the Kingdom of Hashem. Had he accepted the yoke of the Kingdom of Hashem at all, he would know that he still has many faults. – Chozeh of Lublin

**וַיֹּאמֶר ה׳ אֶל מֹשֶׁה וְאֶל אַהֲרֹן יַעַן לֹא הֶאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי לְעֵינֵי בְּנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת הַקָּהָל הַזֶּה אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי לָהֶם: במדבר פ״כ פי״ב**

***And*** *Hashem spoke to Moshe and Aaron, Because you did not believe me to sanctify Me in the eyes of the Bnei Yisroel, therefore you shall not bring this congregation into the land which I have given them.{20:12}*

There are two views concerning the exact sin that *Moshe* committed at the waters of Merivoh: The Rambam {Maimonides} says that *Moshe* sinned in becoming angry and insulting the *Bnei Yisroel*, saying: “Hear now, you rebels” (Posuk 10). The Ramban {Nachmanides}, on the other hand, says that his sin was that he struck the rock instead of speaking to it, as he had been commanded to do. In fact, both views are valid, for the end result was the same. There are two types of righteous individuals. One rebukes others with harsh words until, stricken by remorse, they repent of their sins. The other achieves the same result by positive means; by his kind words, he makes people feel so greatly uplifted that they become ashamed to sin. The difference between the results of these two opposite approaches can be summed up as follows: One who succeeds in using kind words to persuade others to repent will find that nature, too, will do his bidding gladly for the benefit of Klall Yisroel, for all of Creation was made only for the sake of Klall Yisroel. The righteous man whose method is to force people with harsh words to repent will find that he must also use force to have nature do his bidding, for it will not do so of its own accord. Because Moshe became angry and spoke harshly to Klall Yisroel, saying “Hear now, you rebels,” the rock refused to do his bidding, and Moses was forced to strike it to make it obey. – Kedushas Levi

**וַיֹּאמֶר ה׳ אֶל מֹשֶׁה עֲשֵׂה לְךָ שָׂרָף וְשִׂים אֹתוֹ עַל נֵס וְהָיָה כָּל הַנָּשׁוּךְ וְרָאָה אֹתוֹ וָחָי: במדבר פכ״א פ״ח**

*And Hashem said to Moshe, Make a venomous serpent, and set it upon a pole; and it shall come to pass, that everyone who is bitten, when he looks upon it, shall live. {21:8}*

Does a serpent kill or revive? Rather, the lesson is that when Klall Yisroel looked up [to Heaven] and dedicated their hearts to their Father in Heaven, they were healed; if they did not, they pined away. – Talmud Bavli, Rosh Hashonoh 24.

**The** Gemoroh tells us that Domoh Ben Nesinoh, a Gentile, was a sterling example of Kibud Av Vo'eim. When his concern for his father’s sleep caused him to lose a great fortune, he was rewarded with a Poroh Adumoh, which more than helped him recover his loss. The Chidushei HaRim asks, "Why was he rewarded specifically with a Poroh Adumoh?" **He** answers that when Domoh did his great deed, it caused the Milochim in Shomayim to criticize Bnei Yisrael. They pointed out that a Gentile had greater Kibud Av than we did. Hashem’s response was to give Domoh a Poroh Adumoh to show that while a Gentile is prepared to sacrifice a large sum of money for a good deed that is perfectly logical; but Bnei Yisrael are prepared to spend even more money for a Mitzvah whose reason is beyond our human understanding. Mi Ki'amchoh Yisroel! - Iturei Torah


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בס"ד

# Divrei Torah באר היטב

*Ba`er Heitev* פרש"י בשבעים לשון. דברי תורה וחיזוק.

*Volume Number 1* *Issue Number 16*

## פרשת חקת - בלק תשס"ו

**לא נטה ימין ושמאול עד אשר נעבר גבולך (במדבר כ"ט**

Moshe Rabbeinu told the king of Edom we will not go right or left until we cross your border.

Edom is the symbol of the *Yetzer Horoh* (evil inclination) Explains R' Moshe of Pshevorsk that the war with the Yetzer Horoh is an ongoing one until *navor gevulecha* – we will cross your border - Moshiach will come and all evil will be abolished from the world.

During the First World War many flocked to the Chofetz Chaim and asked if WW1 is the *Milchemes Gog Umagog* –The final preparation for Redemption?

The Chofetz Chaim answered them; "*Kinderlach* – children, don't rush; after this war there will be an interval which will be followed by another war, then again an interval followed by another war, and then Moshiach will come.

R' Chatzkel Levenshtein said that the third war is in ascension, each war is greater; so what is the third war? It will be a war of a *Malach hamashchis*. It will be a war that we will not know about.

Explained a contemporary Maggid in Yerushalayim; "it will not be a war of guns and swords, it will be a spiritual one, one of forces of tumah – impurity that will seek to destroy Chas Vishalom (G-d forbid) the Kedusha –holiness of Klall Yisroel. its ammunition is one of that is wrecking a spiritual havoc on the whole world – Internet, movies, television, a spiritual havoc that has not been seen on the world since creation." the seeds Bilom harasha sowed practiced and preached by violating the standards of *tznius* – decency; up until then honored by all nations of the world. The goal of Bilom harasha are all today in magnification with the tribulations of the tumah – filth of "modern society"

The Chazon Ish said "that even though the earlier generations were greater; they attained higher levels of greatness in Torah and Kirvas Elokim, today's generation will receive more *s'char* (reward) – the tribulations are greater!

On a relatively recent trip to Mikomos HaKidoshim in Poland on the Yahrtzeit of the Rebbe R' Elimelech of Lizsensk, I was furthermore zocheh to travel to the city of Stashiv (Staszow) where my great grandfather The Stashiver Maggid R' Yisroel Ganzveich (Gancwajch) was Maggid. We found the destroyed cemetery, and were Mispalell there.

We then traveled on to Shidliv (Szydlow) the town where our grand fathers; The Rebbe R' Hersh Hagodol of Shidliv (Talmid chover of The Chozeh of Lublin), his son R' Avrohom, and his son R' Hersh (father of the Stashiver Maggid), where Rebbes.

We found the area (of The Great Shul and Shtiebel where The Shidliver Rebbes leaded their followers, learnt Torah, and served Hashem with great devotion.

En route we were zoche to be at the Tzion – burial place of many great Tzaddikim of the yesteryear. While walking in Ropshitz (as in many locations were the bus can not take us straight to the Kivrei Tzaddikim) it occurred to me the following thought. –

As we learn in Sforim Hakidoshim one must watch his eye's from seeing what Hashem does not want him to see. If he does stumble on an unwanted sight, by diverting himself from it he is *mikayaim* (fulfills) the Mitzvah of *v'lo sasuru achrei livavchem* (not to explore after your heart and after your eyes) - (Baal Hatanya). {The eye sees, then the heart covets, then the body sins – Rashi}. In these small towns (a hundred years ago), what a person did not see his whole life, we today can have the tribulation of seeing just one morning between our house and Shul! Shall we not realize the great duty privilege and responsibility that Hashem has given to us? Is the great *nachas ruach* (satisfaction) that Hashem has from our striving to be the best *ehrlicheh Yid* we strive to be not even greater than previous generations? What greater chizuk – inspiration can a Yid of 5766 have to further invigorate himself to learn Torah and fulfill Mitzvohs and take pride in his fabulous lot in this – our world!

**ויט ישראל מעליו (שם פסוק כ"א)**

The Targum Yonasan says that it means until the coming of Moshiach when Hashem will take revenge in Edom.

ועלו מושעים בהר ציון לשפוט את הר עשו והיתה לה' המלוכה

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בס"ד

# Divrei Torah באר היטב

*Ba`er Heitev .פרש"י בשבעים לשון. דברי תורה וחיזוק*

*Volume Number 2 Issue Number 1*

*פרשת בלק תשס"ח*

**Shabbos** Davening has a special uniqueness to it. Beginning with הלל which is including פסוקי דזמרה and הגדול we finally reach נשמת the heights of Davening with ברכת קריאת שמע . First we say הכל יודוך then קל אדון . It is said in the name of the ס"ק מסלאנים that קל אדון is a answer on all questions. It is then that we proclaim the All-Mightiness of Hashem above all powers.

Similar a maskill once approached the Netziv with many questions. To which the Netziv answered your questions are not questions they are answers to your free will of wrong doing.

**<u>ה' א-לוקיו עמו</u>**

A person must go with a steady strength and not be נתפעל from the evil inclinations of the יצה"ר . A person who is steadily attached – מקושר with השי"ת is זוכה -rewarded to constantly have the strength to break and diminish the power of the מלך כסיל the yetzer horah. – הס"ק מסלאנים

לע"נ מו"ר ברוך בן ר' יעקב ז"ל
נלב"ע ד' סיון תשס"ח
ת.נ.צ.ב.ה.

**The** following story is said in the name of the Ramban and the Kedushas Levi. A student was ill and the worst was relevant. He was visited by his Rebbe and was requested the following. When you go up to Shomayim, please appeal the following; what is the reason of the suffering and length of the Gollus of Klall Yisroel, and please return to me in a dream. It was a long time until the student finally returned to his Rebbe in a dream and answered the following. When I came to Shomayim I was reveled the situation of "Emes" - truth, I saw that all the troubles were only for the good and can only be understood in the "Olam HaEmes". It was only that which caused the delay in answering you. And only as respect to my Rebbe, and commitment that I was able to return in a dream and reveal this answer.

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בברכת כל טוב סלה - ידידכם נפתלי ה. גאנצווייג

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 34 Parshas Bolok, 5771 **בס״ד פרשת בלק תשע״א**


**וַיַּרְא בָּלָק בֶּן צִפּוֹר אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לָאֱמֹרִי: במדבר פכ״ב פ״ב**

***And** Bolok the son of Tzippor saw all that Klall Yisroel had done to the Amorites {22:2}.*

**Why** should this weekly Torah portion, Bolok, be named after a man who was a heathen and an enemy of the Jewish people at that? It is true that all the heathens hate the Jews, as it is written: "It is a known rule that Esov hates Yakov," but they usually cloak their hatred in honeyed words so that the Jews will not be aware of the need to protect themselves. Bolok, however, was quite outspoken in his hostility, and there certainly can be no objection to naming a weekly portion of the Torah after a heathen who is actually honest. – Reb Meir of Przemysl

**וַיָּבֹא אֱלֹקִים אֶל בִּלְעָם לַיְלָה וַיֹּאמֶר לוֹ אִם לִקְרֹא לְךָ בָּאוּ הָאֲנָשִׁים קוּם לֵךְ אִתָּם וְאַךְ אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר אֵלֶיךָ אֹתוֹ תַּעֲשֶׂה: במדבר פכ״ב פ״כ**

***And** Hashem came to Balaam at night, and said to him, If the men come to call you, rise up, and go with them; but only that word which I shall say to you, that shall you do.{22:20}*

**The** question arises: if Hashem told Bilom to go with the officers of Mo'av, why was He angry when Bilom did? The answer is that the words אתו and עמו have two different connotations. אתו denotes when one accompanies another physically but does not necessarily have the same goals and purposes. עמו carries the meaning not only of physical accompaniment but also of sharing the same goals and purposes. Hashem said to Bilom: Go with them / אתם -- just accompany them. But Bilom went with / עם them wholeheartedly. This is why ויחר אף אלקים - why Hashem was angry with Bilom. – The Vilna Goan

**Rabboh** the son of Rabbi Hunoh said: From the Torah, the Nevi'im {Prophets} and the Kesuvim {Writings} it can be shown that one is lead along the path that he chooses for himself. From the Torah, as it is written: "And Hashem said to Bilom, you shall not go with them", and then it is written: "If the men came to call you, rise up and go with them." – Talmud Bavli, Makos 10:

**וַיִּפְתַּח ה׳ אֶת פִּי הָאָתוֹן וַתֹּאמֶר לְבִלְעָם מֶה עָשִׂיתִי לְךָ כִּי הִכִּיתָנִי זֶה שָׁלֹשׁ רְגָלִים: במדבר פרק כב פכ״ח**

***And** Hashem opened the mouth of the donkey, and it said to Bilom, What have I done to you that you have struck me these three times? {22:28}*

**In** the Tractate Avos, (5:6), we are told that the "mouth of Balaam's donkey" was created on Friday before the Sabbath during the 7 Days of Creation. This is explained to mean that it was decreed that the donkey that was created at that time would speak to Bilom. It is difficult to say, though, that the donkey created at that time was still alive at the time of Bilom! **It** is possible to explain this as being similar to the explanation given in Bamidbar Rabbah about the splitting of the Yam Suf {Red Sea}. There, Hashem made a condition with Creation that, when it would be necessary, the sea would split, and it would subsequently return to its usual strength and position. Something similar would be true about the mouth of the donkey. At the time when the species of ordinary, non-speaking donkeys were created, Hashem made a condition that, when necessary, one of them would have the power of speech, and this was fulfilled with the donkey of Bilom. – Tosefes Brochoh

**Hashem** allowed the donkey to speak in order to prove to Bilom that he had no reason to consider himself great on account of "prophetic vision". Even the donkey, which certainly would not be considered fit to look upon an angel or to speak was enabled to do both, because it was for the Klal Yisroels' benefit. Balaam was no more fit to be a prophet than the donkey, and was given the gift of prophecy only in order that the Klall Yisroel would benefit thereby. – Kli Yokor

**וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמַר נְאֻם בִּלְעָם בְּנוֹ בְעֹר וּנְאֻם הַגֶּבֶר שְׁתֻם הָעָיִן: פכ״ד פ״ג**

***And** he took up his discourse, and said, The speech of Bilom, the son of Be'or; the speech of a man whose eyes are open. {24:3}*

בלעם סומא באחת מעיניו היה (סנהדרין קה.)

Bilom was blind in one eye. (Sanhedrin, 105.)

Every human being needs two eyes: one to perceive the greatness of the Hashem and the other to behold his own humility and insignificance. Bilom knew of the greatness of Hashem ("and he knows the knowledge of the Most High" – Bamidbor, 24:16), but he could not see his own insignificance and therefore was arrogant. It was therefore clear to the Chachomim {Sages} that Bilom must have been "blind in one eye". – Rishpei Aish


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig



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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 8 No. 10 Tammuz #1 - Bolok 5777 בס״ד חודש תמוז פ׳ בלק תשע״ז


**Parshas** Bolok is very multifaceted; it expounds on Klall Yisroel and its beauty refers to many opposites – Lihavdil.

**First** of all, the Chachomim wanted to institute reading this Parsha daily in Davening as it is mentioned in it the praise of Klall Yisroel. On the other hand, why is it called Bolok, as since he hired Bilom to curse us it is forbidden for a son of Moav to become part of Klall Yisroel. But Russ, a daughter of the Moav nation is permitted to become a Yid. Even more so, from her are the throne of Dovid Hamelech and the ultimate coming of Moshiach. So here we ask how does one learn a Parsha as such and understand what it is coming to teach us. Initially, we see that all Rishaim have bad intentions but the actions and intentions of Tzaddikim are always good.

**To** make an introduction, there is the concept of:

- עולם- universe
- שנה- year
- נפש- soul

**עולם**- they were now in the Eiver Hayardin before they entered Eretz Yisroel.

**שנה**- we read this Parsha every year before the three weeks. באש הצתה באש אתה עתיד לבנותה- with fire The Beis HaMikdosh was burned and with fire it will be rebuilt. It is also mentioned Achris Hayomim – Ikvisa DiMishicha. So to, it is the end of the year, a preparation for Rosh Hashonoh.

**נפש**- The Malchus Beis Dovid and the birth of Moshiach.

**To** return to speak about the subjects at hand, how is it that the praise on Klall Yisroel comes from the mouth of a Roshoh, a low life.

**To** begin with, Bilom said, "I cannot go over the word of Hashem." As this was Nevuah he could only say and do what was told to him. Furthermore, only a low person as Bilom was able to realize the qualities of Klall Yisroel as a wonder.

By an Ehrliche Yid (pious Jew) the qualities of being a good Jew are simple. As The Rebbe Reb Elimelech of Lizsensk said, "eat properly, sleep properly, Daven properly. You are a Yid." The Chozeh of Lublin said that from this Roshoh we learn Teshuva. As he said, "If I have done bad, 'Ashuva Li' I shall do Teshuva." He then continued on his way. Surely for good we must learn so Rabbeinu Bichayai says, "If a person says חטאתי 'I sinned' even a Malach cannot touch him. We must learn from this.

The more we look into the Parsha we see how the Evildoer wanted to bring Korbonos, to which Hashem responded that Avrohom Avienu already did this. Even more, we also see that Bilom said, "My end shall be like theirs." He wanted to die like a Yid. צו שטארבין וויא א איד

As we stated the Parsha is full of praises of Klall Yisroel, therefore every Yid must see to it that it's being spoken to him. הן עם כלביא יקום וכארי יתנשא- behold a people that arise like a cub and raise itself like a lion, meaning Zrizus in the morning to arise and עזות דקדושה. So to, all the praise in the Parsha, and what to beware from.


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# *Divrei Torah, Ba`er Heitev* באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 35 Parshas Pinchos, 5771

**בס״ד פרשת פינחס תשע״א**


**וַיִּסְמֹךְ אֶת יָדָיו עָלָיו וַיְצַוֵּהוּ כַּאֲשֶׁר דִּבֶּר ה׳ בְּיַד מֹשֶׁה: פכ״ז פכ״ג**

***And*** *he laid his hands upon him, and gave him a charge, as Hashem commanded by the hand of Moshe. {27:23}*

**Rav** Yosi Bar Choni said: From this verse we see that a person is not jealous of the accomplishments of his son and his student. – Talmud Bavli, Sanhedrin 105:

**שְׂעִיר עִזִּים אֶחָד לְכַפֵּר עֲלֵיכֶם: פכ״ח פ״ל**

ר׳ משרשיא בשם ר׳ אידי בכל הקרבנות כתיב חטא ובעצרת אין כתיב חטא אמר להן הקב״ה מכיון שקיבלתם עליכם עול תורה מעלה אני עליכם כאילו לא חטאתם מימיכם׃ תלמוד ירושלמי מסכת ראש השנה דף כא/א

**And** one kid of the goats, to make an atonement for you.{28:30}Rabbi Mesharshioh said in the name of Rabbi Eydiy all [other] cases of the sacrifices, the Torah says ‘a goat for a sin offering’, but, about Shavuos, it does not mention ‘a sin offering.’ Hakodosh Boruch Hu Said to Klall Yisroel: ‘Since you have accepted upon yourselves the yoke of Torah [on the holiday of Shavuos] I consider it as though you never sinned. – Talmud Yerushalmi, Rosh Hashonoh 4:8

**A** person who closes his Gemoroh because he must perform a Chesed, his Gemoroh is still open. A person who opens his Gemoroh to avoid doing a Chesed, his Gemoroh is still closed. - Rav Chaim Brisker

**לָכֵן אֱמֹר הִנְנִי נֹתֵן לוֹ אֶת בְּרִיתִי שָׁלוֹם: במדבר פכ״ה פי״ב**

***Therefore*** *say, Behold, I give to him my treaty of peace. {25:12}*

**Even** though zeal is the opposite of peace and may indeed be equated with open controversy, the Torah states that honest zeal for a sacred ideal leads to peace. – Kosnos Ohr

**The** Medrash Pliah says that if you want to prove that Pinchos is Eliyahu, you see it from the Posuk in Divorim (1:1), "Eileh Hadivorim Asher Diber Moshe". What does this mean? The Maharsham explains that the Ran says in his Droshos, the reason why we mix the foul smelling Chelbinoh into the beautiful smelling Kitores is because everything is strengthened by its polar opposite. The Chelbinoh brings out a more powerful smell from the other spices. Similarly Moshe Rabbeinu was a Kvad Peh, he had a speech impediment. This speech impediment brought out the greatest speech ever in the Aseres Hadibros and in his conveying the Torah to Bnei Yisroel in Arvos Mo'av in Sefer Devorim. Eliyahu brings peace to the world. We see from Moshe's speech in Devorim that Pinchos who murdered Zimri must be Eilyohu and that violent act was the catalyst that made him the great peacemaker Eliyohu. – Mahrsham

**Pinchos** got up and decided on his own to defend the honor of Hashem and kill Zimri. He acted in accordance with the Halochoh of "Kano'im Pogim Bo". Had he asked Bais Din for permission, he would not have been told to kill him. A Kano'i cannot get permission from Bais Din. He must act on his own. This Halochoh is quite unique and contrary to the general Torah Hashkofoh. Why is this so? **Rav** Moshe Feinstein says in Dorash Moshe that while it is important to do Mitzvos with pure intentions, nevertheless, a mitzva done with ulterior motives and for the sake of personal benefits are still worth doing. However, when it comes to punishing others, this can only be done if carried out with 100% pure intentions and totally Lisheim Shomayim. Judging a person's intentions is not within the abilities of another human. Only Hashem can know a person's thoughts. Therefore, in the case of Kano'im Pogim Bo, Bais Din can never render an opinion if a particular person can carry out "Nikmas Hashem". This is between the person and Hashem alone. **This** was the gripe of the Shevotim against Pinchos. They doubted his sincerity until Hashem testified on Pinchos's behalf, and awarded him the Kehuna and a Bris of Sholom


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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig



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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Volume 5 Issue 36 Parshas Matos 5771 **בס״ד פרשת מטות תשע״א**


**וַיִּקְצֹף מֹשֶׁה עַל פְּקוּדֵי הֶחָיִל שָׂרֵי הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצְּבָא הַמִּלְחָמָה: במדבר פל״א פי״ד**

***And** Moshe was angry with the officers of the army, with the captains over thousands, and captains over hundreds, who came from the battle. {31:14}*

**Actually**, Moshe had not given an explicit command to kill the women of Midian. Why, then, was he now angry with the officers for having allowed them to remain alive? **This** incident proves that, when it stands to reason that something should be done, one must do it without first waiting for an explicit command to that effect. Similarly, Bilom, too, said: "I have sinned, for I did not know that you stood in the way against me" (22:34). Ignorance or failure to understand what should be readily understood constitutes a sin in and of itself. – Shelah Hakodosh

**וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אַנְשֵׁי הַצָּבָא הַבָּאִים לַמִּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְדֹוָד אֶת מֹשֶׁה: פל״א פכ״א**

***And** Elozor the Cohen said to the men of war which went to the battle, this is the ordinance of the Torah which Hashem commanded Moshe. {31:21}*

**After** Bnei Yisroel returned from the war with Midyon with the spoils, Moshe taught them the Halochos of Hagolas Keilim, Kashering the utensils through boiling water and fire. The Parsha begins with the words Zos Chukas HaTorah. What is so special about the Halochos of Hagoloh that the Torah uses the strong words Chukas HaTorah? **Rav** Moshe Feinstein answers that from the ability to make treif utensils kosher by boiling them we learn that a person who sullies his Neshomoh with Aveiros can also kasher it and cleanse it as if he never sinned. This is a pillar of the Torah, as it teaches people never to give up no matter how far they have gone away from the Torah. **Moreover** we see that Keilim used in fire need to be kashered with fire, libun. And Keilim used in boiling water become kasher with boiling water. This teaches us that we must do Teshuva the same way we did the aveira. If a person sinned with the burning desire of ta'ava, so too must be the Teshuva. And if the ta'ava was less passionate then the Teshuva can be on the same scale. - Rav Moshe Feinstein

**On** Motza'ei Shabbos 15 Tammuz 5503/1743 at the same time Rav Chaim ben Attar, better known by the name of his Peirush on Chumash called Ohr HaChaim, was Nifter in Yerushalayim, the Ba'al Shem Tov was washing for Seudah Shlishis and commented to his talmidim, "The Ner Ma'arovi has been extinguished." In Teveria at that same time Rav Chaim Abulafia fainted. When he woke up, he said that he accompanied the Ohr HaChaim Hakodosh to the gates of Gan Eden. **When** Har Hazeisim fell into the hands of the Jordanians after 5708 ('948), they started to build a road through the Bais Hakivoros. When the tractor came to the Kever of the Ohr Hachaim Hakodosh it broke down and nothing could start it again. The next day they brought in a new tractor to clear the path. As soon the tractor touched the Kever it overturned and tumbled into the valley killing the driver. After that the plans were halted and a road was built higher on the mountain. The beginning of earlier road is still visible today. **The** Ohr HaChaim was born in Sali, Morocco in 5456 ('696) into a wealthy family. As he grew so did his Torah and Yiras Shomayim and he eventually opened up his own yeshiva. His life was not ideal as he was targeted by the government and thrown into jail on more than one occasion became accused falsely of things that he had no part in. One time he was even thrown into the lions den and came out unharmed. **His** earliest works, Chidushim on Shas called Chefetz Hashem, were published in Amsterdam in 5492 ('732). He fled Morocco forever in 5498 ('738) after hunger ravaged the population and the survivors all fled. It was at this time that Rav Chaim decided to emigrate to Eretz Yisroel and open a Yeshiva in Yerushalayim. The journey lasted a long time and took him through Italy where he published his famous work the Ohr HaChaim in 5501 ('741). Another famous work that he wrote is the Pri To'ar on Yoreh Dei'ah. **In** Elul 5501 ('741) he reached the shores of Eretz Yisroel but could not travel to Yerushalayim because of a plague rampant the city. Only a full year later did the Ohr HaChaim realize his dream and open a yeshiva in the Ir HaKodesh. His happiness knew no bounds. In his yeshiva learned two future Gedolim the Chida and the Maharit Algazi. Sadly this dream only lasted one year as the Ohr HaChaim was Nifter on 15 Tammuz 5503/1743, at the young age of 47. Yehi Zichro Boruch! (See also Kedoshim Asher Ba'aretz)

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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 37 Parshas Masei 5771

בס״ד פ׳ מסעי תשע״א


**וְאֵת הֶעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֻס שָׁמָּה הָרֹצֵחַ וַעֲלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר: פל״ה פ״ו**

*And the cities which you shall give to the Levi'im shall be six cities of refuge, which you shall appoint for the slayer that he may flee there; and to them you shall add forty two cities. {35:6}*

**The** six cities of refuge call to mind the six words of the verse "Shema Yisrael", in which a person should find a spiritual refuge for his weary head which is beset with confusion at all times. The forty-two cities call to mind the 42 words in the first section of the Shema recital (beginning with ואהבת) through which a person can strengthen himself in the service of his blessed Creator. – Oheiv Yisroel, Apter Rov

**וְלֹא תַחֲנִיפוּ אֶת הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחֲנִיף אֶת הָאָרֶץ וְלָאָרֶץ לֹא יְכֻפַּר לַדָּם אֲשֶׁר שֻׁפַךְ בָּהּ כִּי אִם בְּדַם שֹׁפְכוֹ: ספר במדבר פרק לה פל״ג**

***So** you shall not pollute the land in which you are, for blood pollutes the land; and the land can not be cleansed of the blood that is shed there, but by the blood of him who shed it. {35:33}.*

**The** Torah tells us that murder is "Chanifa" for the land. Chanifa usually means flattery. "How," asks Rav Moshe Feinstein, "is murder flattery for the land?" He answers that murder is not accepted by any society. However, the reason for this varies greatly from the Torah's reasoning. Murder is outlawed because it would destroy civilization. The Mishna in Pirkei Avos says that we must thank the rule of law, for without proper policing, each man would swallow his neighbor. There are some ramifications for this approach. For example, murder is condoned and even lauded if it will make the world a better place. This is the justification for horrific wars. On the other hand, there is little respect for "Chayei Shoh" the life of someone terminally ill or doomed to die. Similarly, the lives of elderly people are not as important, as they have already finished contributing to society. Not so the Torah, which values the essence of life itself, not withstanding the person's value to civilization. Someone can only murder after reaching the conclusion that the world needs to, for whatever reason, rid itself of his victim. This is in essence saying that man is only here to serve the world, instead of vice versa. Murder is the ultimate flattery of the world. Hashem tells us, "Do not murder, and do not flatter the world." Human life is what should be respected and flattered. Value the elderly and infirm, and respect even a few sacred moments of life.

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לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30 pm

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**אֵלֶּה מַסְעֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד מֹשֶׁה וְאַהֲרֹן: פל״ג פ״א**

***These** are the journeys of the Klall Yisroel, which went forth out of the land of Mitzrayim {Egypt} with their armies under the hand of Moshe and Aaron. {33:1}*

**In** the Loshon Kodesh names of all of the journeys, the letter "Zayin" does not appear, which hints that they did not travel on Shabbos (7=ז, the seventh day). It also indicates that they did not take weapons - כלי זין - on their journeys. – Baal Haturim

**The** Chozeh of Lublin adds to explain the Posuk "Vichamushim - armed" – Rashi in the beginning of Parshas Bishalach, If so why did they not make war with the Mitzriyim? To which He answers that it says "Vayitzoku – They called out to Hashem – Tefiloh as we see by Yakov Avienu – Bicharby U'Bikashty to which Targum Unkilos translates – Bitzlusy U'Bi'usy – With my Tefillos and Request from Hashem. So to did Klall Yisroel wage war, with Tefiloh. **The** Chasam Sofer explains Rashi, that it was The Atzmos Yosef – The Holy Bones of Yosef Hatzadik that Moshe Rabbeinu brought up with Him from Mitzrayim to bury in Eretz Yisroel {Shchem} that gave Klall Yisroel the status of "Armed". As we see too in Hallel "HaYom Roh Vayonus – The see saw and it ran, The Miforshim say it saw The Aron of Yosef. {Regarding Bilom see Targum Yonoson, Bamidbor 31:8}

**וַיִּכְתֹּב מֹשֶׁה אֶת מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל פִּי ה׳ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם: פל״ג פ״ב**

***And** Moshe wrote their starting places according to their journeys by the commandment of Hashem; and these are their journeys according to their starting places. {33:2}*

**But** the last half of the Posuk reads in the opposite order: **ואלה מסעיהם למוצאיהם** - "These are their journeys according to their going forths". The reason for this is that the Klall Yisroel were intent on their freedom from Shibud Mitzrayim. Therefore, they counted how far they had already gone from Mitzrayim - **מסעיהם**. Moshe, though, was concerned about how far they still had to go until they reached the Eretz Yisroel, therefore he gave precedence to **מוצאיהם**. - Dubner Maggid

**וַיִּסְעוּ מִקִּבְרֹת הַתַּאֲוָה וַיַּחֲנוּ בַּחֲצֵרֹת: במדבר פל״ג פי״ז**

***And** they departed from Kivross Hatavoh, and camped in Chatzeross. {33:17}*

**The** only way to overcome passion and lust, **תאוה**, is to remember that we are encamped in **חצרות** - courtyards, an antechamber to the World-to-Come and in which we shall not reside for long. – Reb Yitzchok of Vorkeh

**וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל הֹר הָהָר עַל פִּי ה׳ וַיָּמָת שָׁם בִּשְׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאֶחָד לַחֹדֶשׁ: פל״ג פל״ח**

***And** Ahron the Cohen went up to Mount Hor at the commandment of Hashem, and died there, in the fortieth year after Klall Yisroel came out of the land of Egypt, in the first day of the fifth month. {33:38}*

**In** describing the deaths of Moshe and Miriam, the Torah does not mention their exact dates of death. When discussing the death of Ahron, though, the Torah tells us that Aaron died in the fifth month - Av - to hint to us that this would be the month in which the Beis Hamikdosh, represented by Aaron the Cohen Godol, would be destroyed. – Netziv

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 38 Parshas Devorim 5771

בס״ד פ׳ דברים תשע״א


**בְּעֵבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה בֵּאֵר אֶת הַתּוֹרָה הַזֹּאת לֵאמֹר: דברים פ״א פ״ה**

***On** the side of the Yardein {Jordan River}, in the land of Mo'av, began Moshe to declare this Torah, saying, {1:5}*

בשבעים לשון פירשה להם - רש״י

**In** the seventy languages of the world Moshe explained the Torah to them. -Rashi

**Why** did Moshe deem it necessary to explain the Torah in all seventy languages of the ancient world? There are unbelievers who claim that the Torah was intended only for the wilderness, far from other groups and nations, or only in the Holy Land, where the Jews dwelt among their own and where no one would interfere with their customs. These groups insist that when the Jews dwell among other nations, living in the midst of other cultures and civilizations, they must not remain aloof from their neighbors by clinging to the observance of the Torah and its commandments. It was to refute this argument that Moshe explained the Torah to the Klall Yisroel in all seventy languages of the world before they entered the Promised Land. He wanted to impress upon the Jews that they were duty bound to observe the Torah, regardless of where they would dwell, because the Torah is valid for all time and in all places and can never be changed. – Kesav Sofer

**לֹא תַכִּירוּ פָנִים בַּמִּשְׁפָּט כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן לֹא תָגוּרוּ מִפְּנֵי אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹקִים הוּא וְהַדָּבָר אֲשֶׁר יִקָּשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו: דברים פ״א פי״ז**

***You** shall not respect persons in judgment; but you shall hear the small as well as the great; you shall not be afraid of the face of man; for the judgment is Hashem's; and the cause that is too hard for you, bring it to me, and I will hear it. {1:17}*

A child's hearing is better than an adult's in that what he hears is "engraved" and not forgotten easily. On the other hand, children cannot always understand the deeper meanings and nuances of what they have heard. By contrast, an adult who hears something has a greater understanding and judgment of what has been said. On the contrary, though, adults may have a harder time remembering what they have heard, since they have heard a great many things over a longer period of time, and consequently cannot remember everything. As the Mishnoh says in Avos 4; "An adult's learning 'is comparable to ink written on rubbed and unclear paper'." It is for this reason that the above verse states "you shall hear like a child and like an adult", meaning that your hearing should include the two characteristics together- that of an adult for deep understanding and that of a child that the things remain "engraved" in you forever. – Menachem Tzion

**Many** times we find ourselves in circumstances in which it is unclear what we must do. What tool can we use to decide the correct course of action? The Sfas Emes establishes a fundamental principle regarding lack of clarity. The ultimate reality is Hashem. To Hashem there is no such thing as a lack of clarity. Any lack of clarity, therefore, is an illusion. It is an external block preventing us from seeing clearly. The way to gain clarity of vision is to remove the block. Removing the block is essentially connecting with Hashem. And since Hashem is everywhere and in everything, everything has the potential of clarity. All that is necessary is to remove the block thus connecting with the G-dliness in that which lacks clarity. **How** is this done? We find a clue in this week's Parsha. Referring to difficulties judges may have in rendering judgment, Moshe Rabbeinu tells the Klall Yisroel,

וְהַדָּבָר אֲשֶׁר יִקָּשֶׁה מִכֶּם תַּקְרִבוּן אֵלַי וּשְׁמַעְתִּיו. "And that, which is too difficult for you, bring it to me and I will hear it." The Kesser Shem Tov gives this Posuk a broader application according to the Ramban. Although addressing the issue from the perspective of rendering judgment, the same principles apply in any situation where a person needs to decide what to do. Here, "תַּקְרִבוּן אֵלַי / bring it to me" alludes to and implies bringing the unclear thing to Hashem since Moshe Rabbeinu is the perfect tool for giving over Hashem's teaching. The Sfas Emes explains that bringing something close to Hashem means connecting with the G-dliness within the unclear thing. How? The Kesser Shem Tov explains according to the Ramban that one must remove any personal bias. When our personal bias is no longer a factor and our entire motivation is only to know the will of Hashem, we will see the truth and know what is required of us. Sefas Emes - 5631

**He** who always walks on the straight path of righteousness feels no special pleasure in it. He does not know there is a crooked path. But he who has at first walked on the crooked path and later finds the direct path rejoices greatly in his discovery. Likewise, a penitent appreciates righteousness more than a saint who has never transgressed. – Reb Dov Ber of Mezritch


לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30 pm

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Ah Guttin Shabbos - Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 39 Parshas Vo'eschanan 5771

**בס״ד פ׳ ואתחנן תשע״א**


**ה׳ א׳ אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת עַבְדְּךָ אֶת גָּדְלְךָ וְאֶת יָדְךָ הַחֲזָקָה אֲשֶׁר מִי קֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ: דברים פ״ג פכ״ד**

***My** Lord, Hashem/Elokim, you have begun to show your servant your greatness, and your mighty hand; for what power is there in heaven or in earth, that can do according to your works, and according to Your mighty acts? {3:24}*

**"Your** greatness - This refers to the measure of your goodness" -Rashi

**Greatness** is measured only according to the benefit it brings to the world. It is possible for one to be a great genius and a well known leader, but if there is no character trait of goodness and will to do good nestled within him, the title of "great" does not fit him. – Menachem Tzion

**רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ: דברים פ״ד פ״ט**

***Only** take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but teach them to your sons, and to your grandsons; {4:9}*

The word רק is a limiting expression. Here it indicates: guard yourself, conserve the health of your body properly, because a person is obligated to preserve his health (Bovoh Kamoh 4). However, the health of your soul must be guarded greatly, because the dangers that ambush the soul, lest it be blemished in the world of falsehood, are very great, and one needs extra vigilance to avoid these dangers. – Reb Menachem Mendel of Kotzk

**רַק הִשָּׁמֶר לְךָ וּשְׁמֹר נַפְשְׁךָ מְאֹד פֶּן תִּשְׁכַּח אֶת הַדְּבָרִים אֲשֶׁר רָאוּ עֵינֶיךָ וּפֶן יָסוּרוּ מִלְּבָבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וְלִבְנֵי בָנֶיךָ: דברים פ״ד פ״ט**

*Only take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; but teach them to your sons, and to your grandsons. {4:9}*

The Talmud (Brochos 22) derives from the proximity of the verses: "And you shall make them known to your children and grandchildren the day you stood before Hashem your G-d at Chorev," that just as at the latter Har Sinai The Torah was given with fear, reverence, trembling, and sweating, likewise it is about the former - making the Torah known to our children - that it must be taught with fear, reverence, trembling, and sweating. This teaches us that it is impossible to transmit The Torah to future generations in a mechanical way, as is done with secular knowledge and wisdom. Instead, Torah can only be transmitted with emotional feeling and fervor, fear, and reverence. – Menachem Tzion

**וּבִקַּשְׁתֶּם מִשָּׁם אֶת ה׳ אֱלֹקֶיךָ וּמָצָאתָ כִּי תִדְרְשֶׁנּוּ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ: דברים פ״ד פכ״ט**

***But** if from there you shall seek the Lord your God, you shall find him, if you seek him with all your heart and with all your soul.{4:29}*

From there, you will be able to search for the Hashem your G-d from the depths of your heart and find Him, if only you will seek Him diligently. – Reb Yaakov Yitzchok of Peshischoh

**וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד: דברים פ״ד פל״ט**

***Know** therefore this day, and consider it in your heart, that Hashem He is The G-d in heaven above, and upon the earth beneath; there is no other.{4:39}*

**It** is not sufficient merely to "know" it; this sublime knowledge must be taken into your heart, so that your will and virtues both function in conformity with what you know. This task constitutes the entire "devotion" incumbent upon a Jew. The space that separates "knowing" from "laying it to your heart" is as great as that which stands between knowledge and ignorance. – Reb Yisroel Salanter

**...אֵין עוֹד : דברים פ״ד פל״ט**

Means "there is none other" or "there is nothing else." "The Hashem is G-d in heaven above and on the earth below" can be explained to mean: there is nothing else we need to know, for this one fact is the foundation and root of all knowledge in the world. – Mayonei Shel Torah

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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 40 Parshas Eikev 5771

**בס״ד פ׳ עקב תשע״א**


**וְהָיָה עֵקֶב תִּשְׁמְעוּן אֵת הַמִּשְׁפָּטִים הָאֵלֶּה וּשְׁמַרְתֶּם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר ה׳ אֱלֹקֶיךָ לְךָ אֶת הַבְּרִית וְאֶת הַחֶסֶד אֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ: דברים פ״ז פי״ב**

***Therefore*** *it shall come to pass, if you give heed to these judgments, and keep, and do them, that Hashem your G-d shall keep with you the treaty and the mercy which He swore to your Fathers. {7:12}*

**תניא: שלש מתנות טובות נתן הקב״ה לישראל: רחמנים, ביישנים, וגומלי חסדים. גומלי חסדים מניין? דכתיב: ״ושמר ה׳ אלקיך לך את הברית ואת החסד״.**

**Hashem** granted three gifts to the Jewish people: to be merciful, modest, and to do acts of kindness.

**How** do we know that Klall Yisroel do acts of kindness? It is written: “and Hashem your G-d will keep for you the treaty and the kindness.” - Talmud Yerushalmi

**Rashi** famously comments on the words, "Eikev Tishmi'un; If you keep the Mitzvos that a person tramples with his heel." This refers to the seemingly trivial less important Mitzvos that we think are not really worth our time or effort. Only when we keep these Mitzvos as well, is it a sign of true dedication to the Mitzvos and to our Father above whose commandments we heed whether big or small. The Sfas Emes further illuminates this saying that the Remach or 248 Mitzvos Aseh each correspond to one of our 248 limbs, Doing these Mitzvos gives life to its corresponding limb in this world and the next. In our body we have a head and heart which are surely very important above all the others. And just like the body has a heel, while although trivial, if it lacks strength, the entire body collapses, head, heart and all, similarly if we ignore the trivial Mitzvos, all our hard work and devotion on the big ones will be for naught as the entire structure will collapse.

**וְעַתָּה יִשְׂרָאֵל מָה ה׳ אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה אֶת ה׳ אֱלֹקֶיךָ לָלֶכֶת בְּכָל דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ: דברים פ״י פי״ב**

*And now, Yisroel, what does the Hashem your G-d require of you, only to fear the Hashem your G-d, to walk in all his ways, and to love him, and to serve Hashem your God with all your heart and with all your soul.{10:12}*

**א״ר חנינא: הכל בידי שמים חוץ מיראת שמים, שנאמר: מה ה׳ אלקיך שואל מעמך כי אם ליראה וכו׳.' ברכות לג:**

Rebbi Chaninoh said: everything is in the hands of Heaven except the fear of Heaven, as it says: “what does the Hashem your G-d require of you, but to fear Hashem”. – Brochos 33:

**אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל בָּהּ לֶחֶם לֹא תֶחְסַר כֹּל בָּהּ וגו׳: דברים פ״ח פ״ט**

***A*** *land where you can eat bread without scarceness, a land that lacks nothing in it etc... {8:9}*

**The** Maharam Shiff says that it is not unusual for a poor man to subsist on bread and water alone. When Chazal praise someone who eats only the basic essentials and avoids eating grand meals with fine delicacies, they refer to a rich man who can eat anything he desires but chooses not to. It praises a person who chases spiritual pleasures rather than physical delights. **The** Yismach Moshe says we can see this in The Posuk,אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת , a land where food is not scarce. תֹּאכַל בָּהּ לֶחֶם, even though there is plenty of food, still you only eat bread. לֹא תֶחְסַר כֹּל, בָּהּ, it lacks nothing, yet you don't spend your days enjoying its abundance.

**Rav** Meir Shapiro traveled to America to raise money for his Yeshiva Chachmei Lublin. A crowd came to greet him upon his arrival. The next day the newspaper reported that 5,000 came to greet the European Rosh Yeshiva. Rav Meir Shapiro was shocked to see this blatant lie being reported. In fact there were only about 500 people in attendance. When the reporter was asked why he exaggerated ten fold he replied, "I thought there were only 50 people there. Had I known there were 500, I would have written 50,000! - Tal Oros

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# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 41 Parshas Re'ey 5771

**בס״ד פרשת ראה, תשע״א**


**רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: פי״א פכ״ו**

***Behold**, I set before you this day a blessing and a curse. {11:26}*

The word שמע - 'listen' - is not used, but rather the Torah uses the word ראה - 'see'. One need not have blind faith to understand and believe. Rather, one can see with one's own eyes, and feel with one's own hands the blessings given by Hashem for obeying, and the curses if we do not obey the laws of the Torah. One does not need to rely on "hearsay evidence". Look around what happens in the world, and you will see. – Menachem Tzion

**"Re'ey** Anochi Noisein Lifneichem", see that I have given before you (11:26). All the Meforshim ask, why does the Posuk start in the singular and end in the plural? The Kotzker Rebbe answers as follows. The Posuk refers to two experiences of the Torah. "Noisein", the giving of the Torah and "Re'ey", the seeing and understanding. **When** it comes to the giving of the Torah, it was given to everyone in Klall Yisroel together. It belongs to all of us and we are all responsible to learn it. However when it comes to the actual learning, each person is an individual. Each person must plumb the depths with all the talents bestowed on him. He cannot satisfy himself with a level of knowledge of the average man. "Visein Chelkeinu BiSorosechoh", each person has his own Cheilek that he is responsible for.

**שְׁמֹר וְשָׁמַעְתָּ אֵת כָּל הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּךָּ לְמַעַן יִיטַב לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ עַד עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי ה׳ אֱלֹקֶיךָ: דברים פי״ב פכ״ח**

***Observe** and hear all these words which I command you, that it may go well with you, and with your children after you forever, when you do that which is good and right in the eyes of Hashem your G-d.{12: 28}*

**What** does the word all come to tell us? This informs us that a minor commandment should be as beloved to you as a major commandment. – Sifrie

**וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה מִן הַחֵרֶם לְמַעַן יָשׁוּב ה׳ מֵחֲרוֹן אַפּוֹ וְנָתַן לְךָ רַחֲמִים וְרִחַמְךָ וְהִרְבֶּךָ כַּאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ: דברים פי״ג פי״ח**

***And** nothing of that which was devoted to destruction shall remain in your hand; that the Lord may turn from the fierceness of his anger, and show you mercy, and have compassion upon you, and multiply you, as he has sworn to your fathers. {13:18}*

**Rebbi** Gamliel the son of Rebbi says: "and He will show you mercy and be merciful towards you" - this teaches that anyone who shows mercy to others is shown mercy from Shomayim {Heaven}, and anyone who does not show mercy to others is not shown any mercy from Shomayim." – Talmud Bavli, Shabbos 151:

**Personally** I was Zoche [merited] to eat many Shabbos Seudos at the table of the Tzaddik **Reb** Zalmen Brizel ZT"L, a Pinsk Karliner Chosid in Yerusholayim. The whole Parsha Chumash and Rashi, was the entrance obligation. At the Seudah he gave every one their individual Kiddush, Challos and a full Seudah. At the Seudah he would exclaim, "Kinderlach nisht iberlozen fun der Shabbosdigeh macholim, di Shabbosdigeh macholim zenin nisht azoy vi di macholim fun ah gantzeh voch ["children please do not leave over from the Shabbos food, the Shabos food is not like the food of the whole week]. Tzadikim raised seemingly ordinary actions, to a higher level.

**Rav** Chaim Brim, ZT"L was once invited to speak at an event. The speaker who preceded R' Chaim at the event used notes that he referred to as he spoke. Rav Chaim was then called up to speak, and he also referred to his notes as he spoke. When he finished speaking and left the podium, he forgot to take his notes with him. **When** the event was over, someone straightened up the room and he found the notes which R' Chaim Brim had left at the podium. To his puzzlement, he saw that the "notes" was a blank piece of paper. After a few minutes of thought, he realized what had occurred. Rav Chaim was known for his exquisite sensitivity to the feelings of others. When he had observed that the first speaker had referred to notes as he spoke, he had feared that he would embarrass him if he then spoke without notes. Therefore, he decided to refer to his "notes" as he spoke as well.

לזכר עולם יהי׳ צדיק
כ״ק אדמו״ר ר׳ יואל בהרה״ק ר׳ חנניא יו״ט ליפא זצוק״ל
מסאטמאר - נלב״ע כ״ו אב תשל״ט
מו״ר הגה״צ ר׳ שלמה זלמן ב״ר דוד אריה זצוק״ל - [ ר׳ זלמן בריזל - מזקני אנ״ש פינסק קארלין ] - נלב״ע ג׳ אלול תשנ״ט
ת.נ.צ.ב.ה. - זכותם יגן עלינו ועל כל ישראל

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Vol. 5 No. 42 Parshas Shoftim 5771

**בס״ד פרשת שופטים, תשע״א**


**צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת הָאָרֶץ אֲשֶׁר ה׳ אֱלֹקֶיךָ נֹתֵן לָךְ: דברים פט״ז פ״כ**

***Justice**, only justice shall you pursue, that you may live, and inherit the land which Hashem your G-d gives you. {16:20}*

**This** means that one must pursue justice with justice. The means by which you seek to attain justice must be righteous also. Do not allow yourself to be guided by the G-dless principle that "the end justifies the means". – Reb Yaakov Yitzchok of Pshischoh

**The** Kotzker Rebbe takes a different approach and says that sometimes the Yetzer Horoh tricks us by deluding us into being too overzealous in our righteousness. The Torah warns us to take measured step and use our head. When we start chasing Tzedek Tzedek, an extreme excess, we need to run away as it is merely the ploy of our foe the Yetzer Hara dressed in a cloak of righteousness.

**וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת ה׳ אֱלֹקָיו לִשְׁמֹר אֶת כָּל דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת הַחֻקִּים הָאֵלֶּה לַעֲשֹׂתָם: דברים פי״ז פי״ט**

***And** it shall be with him, and he shall read in it all the days of his life; that he may learn to fear Hashem his G-d, to keep all the words of this Torah and these statutes, to do them. {17:19}*

**והלא** דברים ק״ו - ומה מלך שעוסק בצרכי ישראל, נאמר בו״ ״וקרא בו כל ימי חייו״ - הדיוט לא כש״כ. – ירושלמי סנהדרין פ״ב ה״ו

**It** is logical to say that if to the king, who is involved with the needs of Klall Yisroel, the Torah instructs that 'he shall read in it all the days of his life', certainly any average person should be even more obligated to study the Torah every day. – Talmud Yerushalmi 2:6

**The** Rebbe Reb Elimelech of Lizhensk once said that every Jew could claim his share in the World to Come if only he answered the questions put to him by the Heavenly Court properly. When his disciples asked him to explain, he said: "When they ask me: "Elimelech, did you study as much as you should have?", I will reply: "No." "Elimelech, did you pray as fervently as you could have?" Again the answer will be "No." "Did you serve Hashem as well as you could have?" Once again, I shall answer "No". However, they will then be forced to admit me to Paradise, because I will have been honest enough to see my failures and to tell the truth!"

**From** this episode we can see the truth of the Rebbe Reb Elimelechs' service and devotion to Hashem.

**Similarly** we find a saying from The Rebbe Reb Elimelech of Lizhensks' brother, Reb Zesha of Anipoli, who said when he comes to Shomayim they will not ask of him why he was not as great as earlier generations, but they will ask him whether he was Reb Zesha!

After the passing of his Rebbe the Chofetz Chaim, Reb Elchonon Wasserman HY"D, inherited the mantle of being Daas Torah for his generation. He would defend Torah against attack from the outside and mercilessly fought those seeking to destroy it from within. To this effort Reb Elchonon felt the need to keep up with the goings on in the world and would read the newspaper daily. It was placed on his Shtender and each morning he would spend three minutes going through it and digesting it with his incisive mind. When asked why he would read the newspaper on his Shtender out of all places, he said, if I must read the paper then it is because it is a mitzva and I can read in right here on my Shtender. if there is an issue with reading the paper then I cannot even do it behind closed doors.

לזכר עולם יהי׳ צדיק

מו״ר הגה״צ ר׳ שלמה זלמן ב״ר דוד אריה זצוק״ל - [ ר׳ זלמן בריזל - מזקני אנ״ש פינסק קארלין ] - נלב״ע ג׳ אלול תשנ״ט

ת.נ.צ.ב.ה. - זכותו יגן עלינו ועל כל ישראל אמן

לימוד אור החיים הק׳ בחבורה ליל ששי בביתי 8:30 pm

נא להתפלל עבור הבחורים השבויים ביאפאן יעקב יוסף בן רייזיל - יואל זאב בן מירל ריסא חוה


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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 43 Parshas Ki Seitzey, 5771

**בס״ד פ׳ כי תצא, תשע״א**


**בְּיוֹמוֹ תִּתֵּן שְׂכָרוֹ וְלֹא תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת נַפְשׁוֹ וְלֹא יִקְרָא עָלֶיךָ אֶל ה׳ וְהָיָה בְךָ חֵטְא: דברים פכ״ד פט״ו**

*At his day you shall give him his hire, nor shall the sun go down upon it; for he is poor, and sets his heart upon it; lest he cry against you to Hashem, and it should be sin to you.{24:15}*

This teaches us that one who withholds the wages of a hired worker is considered to have murdered the worker. Why did this worker go up on a ladder and suspend himself from a tree and risk death itself? Is it not for his wages?! – Bovoh Metzioh 112.

**...ויש לומר בזה בדרך רמז על פי הידוע מאא״ז {הבעל שם טוב}זללה״ה כי במקום שמחשבתו של אדם שם שם וכו׳: ספר דגל מחנה אפרים - פרשת שמות ד״ה ותעל**

**Once**, after the recitation of the Shemoneh Esrei, Reb Levi Yitzchok of Berditchev went up to certain persons in the Shul, and greeted them with “Sholom Aleichem” several times over, as though they had just come back from a long journey. When they looked at him in surprise, he said: “Why are you so astonished? You were far away, weren’t you? You were in a marketplace, then on a ship with a cargo of grain, and when the sound of Shemoneh Esrei ceased, you returned, and so I greeted you.”

**The** Chozeh of Lublin was once asked: “We are taught in the Mishnoh that "One must bless Hashem for evil just as he does for good.” The Gemoroh comments: “and he must receive even evil tidings joyously.” How can a person rejoice over evil?” The Rebbe replied: “You wonder about the Gemoroh and do not understand it. I don’t even understand the Mishnoh - is there anything which Hashem has created which can be said to be evil?”

**תָּשֵׁב תָּשִׁיב לוֹ אֶת הָעֲבוֹט כְּבוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשַׂלְמָתוֹ וּבֵרֲכֶךָּ וּלְךָ תִּהְיֶה צְדָקָה לִפְנֵי ה׳ אֱלֹקֶיךָ: דברים פכ״ד פי״ג**

*13. You shall deliver him the pledge back when the sun goes down, that he may sleep in his own garment, and bless you; and it shall be righteousness to you before Hashem your G-d. {24:13}*

**ת״ר: מעשה במונבז המלך שבזבז אוצרותיו ואוצרות אבותיו בשני בצורת, וחברו עליו אחיו ובית אביו ואמרו לו: אבותיך גנזו והוסיפו על של אבותם, ואתה מבזבזם. אמר להם: אבותי גנזו למטה, ואני גנזתי למעלה, שנאמר: (תהלים פ״ה) אמת מארץ תצמח וצדק משמים נשקף. אבותי גנזו במקום שהיד שולטת בו, ואני גנזתי במקום שאין היד שולטת בו, שנאמר: (תהלים פ״ט) צדק ומשפט מכון כסאך. אבותי גנזו דבר שאין עושה פירות, ואני גנזתי דבר שעושה פירות, שנאמר: (ישעיהו ג׳) אמרו צדיק כי טוב כי פרי מעלליהם יאכלו. אבותי גנזו [אוצרות] ממון ואני גנזתי אוצרות נפשות, שנאמר: (משלי י״א) פרי צדיק עץ חיים ולוקח נפשות חכם. אבותי גנזו לאחרים, ואני גנזתי לעצמי, שנאמר: (דברים כ״ד) ולך תהיה צדקה. אבותי גנזו לעולם הזה, ואני גנזתי לעולם הבא, שנאמר: (ישעיהו נ״ח) והלך לפניך צדקך כבוד ה׳ יאספך. ב״ב י״א.**

**Our** Rabonon {Rabbis} have taught: It is related about King Monbaz that he dissipated all his own treasures and the treasures of his fathers in years of scarcity. His brothers and his father’s household came in a deputation to him and said to him: “Your father saved money and added to the treasures of his fathers, and you are squandering them!” He replied: “My fathers stored up below and I am storing above, as it says: ‘Truth springs out of the earth and righteousness looks down from Heaven.’ My fathers stored in a place which can be tampered with, but I have stored in a place which cannot be tampered with, as it says: ‘Righteousness and judgment are the foundation of his throne.’ My fathers stored something which produces no fruits, but I have stored something which does produce fruits, as it is written: ‘Say of the righteous that it shall be well with them, for they shall eat of the fruit of their doings.’ My fathers gathered treasures of money, but I have gathered treasures of souls, as it is written: ‘The fruit of the righteous is a tree of life, and he that is wise wins souls.’ My fathers gathered for others and I have gathered for myself, as it says: ‘And for you it shall be righteousness.’ My fathers gathered for this world, but I have gathered for Olom Haboh {the future world}, as it says: ‘Your righteousness shall go before you, and the glory of Hashem shall be your reward.’” – Bovoh Basroh 11.

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# Divrei Torah, Ba`er Heitev באר היטב

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Vol. 5 No. 44 Parshas Ki Sovo, 5771

בס״ד פ׳ כי תבוא, תשע״א


**אָרוּר אֲשֶׁר לֹא יָקִים אֶת דִּבְרֵי הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל הָעָם אָמֵן: דברים פכ״ז פכ״ו**

***Cursed*** *be he who does not maintain all the words of this Torah to do them. And all the people shall say, Amein. {27:26}*

**This** curse refers to those who say that it is not necessary to observe the commandments of Hashem in practice, explaining that the important thing is that one should understand their meaning and that one should be "good in one's heart" and not more than that. – Kesav Sofer

**וּבָאוּ עָלֶיךָ כָּל הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׂיגֻךָ כִּי תִשְׁמַע בְּקוֹל ה׳ אֱלֹקֶיךָ: דברים פכ״ח פ״ב**

***And*** *all these blessings shall come on you, and overtake you, if you shall listen to the voice of* Hashem *your G-d. {28:2}*

**One** can "re-arrange" the order of the words in this verse and interpret is as follows: "That you will listen to Hashem your G-d" can be a separate blessing, listed along with the other blessings. Indeed, there is no greater blessing than this. – Chofeitz Chaim

**וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם ה׳ נִקְרָא עָלֶיךָ וְיָרְאוּ מִמֶּךָּ: דברים פכ״ח פ״י**

*And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of you. {28:10}*

"...that the Name of Hashem is called upon you" - Rabbi Eliezer Hagodol said: This refers to the Teffilin on the head. (Berachos 6)

If this were true, it would seem that the Gentiles should fear every Yid who puts on Teffilin. Why, then, is this not the case today?

The Kedushas Levi says: "The text reads not שעל הראש, 'the Teffilin (that are) on the head,' but שבראש, 'the phylacteries (that are) in the head.' Only if the Teffilin are not merely reposing on the head of the Jew, but are also deeply ingrained in his mind - only if the Jew will constantly recall and ponder what the Teffilin are meant to teach us, will the Gentiles "be afraid of you." Only a Yid of that sort is capable of inspiring such awe among the Gentiles that they will not find it in their hearts to harm him. – Mayonei Shel Torah

**The** Ohr Hameir says that in life there are certain people who have it easy. Everything goes smooth for them and no obstacles stand in their way. They think that they have reached perfection; they are on top of the world. On the other hand some people cannot catch a break. Every time they make a move something goes wrong. Are they traveling on the wrong road? **The** Ohr Hameir explains with Moshel. If someone is traveling on the road carrying a sack of wheat husks, his trip is easy. He can travel wherever he wants as long as he wants feeling secure and knowing no one will rob him of his goods. However if he is carrying a satchel of precious stones he sweats every step, knowing that he is a hunted man. **Dovid** Hamelech says in L'Dovid Hashem Ori (Tehillim 27:3) "Im Tokum Alai Milchomoh Bizos Ani Botei'ach", if the enemy is constantly attacking me, in this I find confidence. Why? If my path in life was devoid of any value I would not encounter constant resistance from the Yetzer Hara. The fact that there is an obstacle in my path at every turn is a sign that I my actions, goals, and ambitions are very valuable. They are so valuable, that the Yetzer Hara is throwing all his resources at me, to stop from accomplishing my dreams.

לזכר עולם יהי׳ צדיק

הרה״ק ר׳ מרדכי דוב מהארנסטייפילא ב״ר משולם זושא זצוק״ל

נלב״ע כ״ב אלול תרס״ג - ת.נ.צ.ב.ה. - זכותו יגן עלינו ועל כל ישראל אמן

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig


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# Divrei Torah, Ba`er Heitev באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 5 No. 45 Parshas Nitzovim - Vayeilech, 5771 **בס״ד פ׳ נצבים - וילך, תשע״א**


**אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: דברים פכ״ט פ״ט**

***You*** *stand this day all of you before the Hashem your G-d; your captains of your tribes, your elders, and your officers, with all the men of Klall Yisroel, {29:9}*

**The** word כלכם indicates that all are equal in the sight of Hashem. Your leaders, your elders, and your officers are no more important in His eyes than your hewers of wood and drawers of water. – Kli Yokor

**רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת וְאֶת הָרָע: דברים פ״ל פט״ו**

***See****, I have set before you this day life and good, and death and evil. {30:15}*

**“Good”**, not “life”, is the most significant word in this verse. This indicates that one should not do good in order to live; rather, one should live in order to do good. – Reb Menachem Mendel of Kotzk

**וְאָנֹכִי הַסְתֵּר אַסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל אֱלֹהִים אֲחֵרִים: דברים פל״א פי״ח**

***And*** *I will surely hide my face in that day because of all the evils which they shall have done, in that they are turned to other gods. {31:18}*

When **Hashem** hides His face from His people, He does so primarily because they do not turn to **Hashem** immediately, with prayers and repentance, when they are in trouble. Rather, they attribute their trouble to natural, political or economic causes, and, consequently, they look to natural or man-made remedies for their deliverance. They “turn to other Gods” - means of deliverance other than those which would bring them Divine assistance. “Had they turned to Me to begin with,” says the Lord, “I would never have hidden My face from them”. - Sifornoh

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“...that the Name of Hashem is called upon you” - Rabbi Eliezer Hagodol said: This refers to the Teffilin on the head. (Berachos 6)

If this were true, it would seem that the Gentiles should fear every Yid who puts on Teffilin. Why, then, is this not the case today?

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Ah Guttin Shabbos – Rabbi Naftali H. Ganzweig

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# Divrei Torah, Ba`er Heitev. באר היטב פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 35 Parshas Nitzovim 5779 בס״ד פרשת נצבים, תשע״ט


**אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה׳ אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל: דברים כ״ט פ״ט**

**You** stand this day all of you before the Hashem your G-d; your captains of your tribes, your elders, and your officers, with all the men of Klall Yisroel, {29:9}

**The** word כלכם indicates that all are equal in the sight of Hashem. Your leaders, your elders, and your officers are no more important in His eyes than your hewers of wood and drawers of water. – Kli Yokor

**רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת וְאֶת הָרָע: דברים פ״ל פט״ו**

**See**, I have set before you this day life and good, and death and evil. {30:15}

**“Good”**, not “life”, is the most significant word in this verse. This indicates that one should not do good in order to live; rather, one should live in order to do good. – Reb Menachem Mendel of Kotzk


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**...מֵחֹטֵב עֵצֶיךָ עַד שֹׁאֵב מֵימֶיךָ: דברים פכ״ט פ״י**

…From the hewer of your wood to the drawer of your water. {29:10}

The Chidushei Harim explained it would suffice to write from your leaders until your water carriers. (So why does the Possuk speak out each step?) To this answers the Chidushei Harim “Chotev Eitzechoh מֵחֹטֵב עֵצֶיךָ” that is he who hews ideas, “Eitzos עצות” from the Torah and that is included in the Elders - Rosheichem ראשיכם - **וְשֹׁאֵב מֵימֶיךָ**

That is, he who draws the waters of The Torah – Siach Sarfei Kodesh

**וְלֹא מֵעֵבֶר לַיָּם הִוא לֵאמֹר מִי יַעֲבָר לָנוּ אֶל עֵבֶר הַיָּם וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:**

Nor is it across the sea, [for you] to say, “Who can cross to the other side of the sea for us and take it for us, so that we can listen to it and perform it?” {30:13}

**כִּי קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ: דברים פרק ל׳ פסוק י״ג - י״ד**

Rather, the matter is near to you – in your mouth and in your heart – to perform it {30:14}

Rav Moshe Midner ZT”L explained the Possuk with the following message, “It is not across the ocean etc.” A person is not instructed to change over instantly from one extreme to extreme, from one side to the other, rather gradually step by step.

**בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ**

It is in your mouth and heart’s ability to do so.

Sefer Toras Avos - Slonim

לימוד אור החיים הק׳ בחבורה ליל ששי 8:30 pm

# Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 36 Rosh Hashonoh 5779 בס"ד ראש השנה תש'פ


**אשרי העם יודעי תרועה**

"Teruah" is from the meaning of broken and humble. Klall Yisroel knows how to break their heart. Whereas by the nations of the world שבירתם זו היא מיתתם. Their breaking is their demise, as they fall in their heart and do not have happiness. In contrast to Binei Yisroel, even though their heart is broken but even so ה' באור פניך יהליכון with the light of Hashem they go. They have happiness! Rav Moshe Midner ZT"L – Sefer Toras Avos – Slonim

Rav Yeruchem Levovitz ZT"L, The Mashgiach of Mir, in his Sefer Daas Torah (in Lekutei Mosrei Torah) Parshas Re'eh, speaks about the impending day of judgement Rosh Hashonoh. He speaks the following in his words, "Behold how much must be the Happiness on Rosh Hashonoh, the day that all the good of the world, all the future, the upcoming redemption, the acceptance of the entire Torah was created. Also, all the Moadim (Holidays) are secured in this day." Therefore, there are those who have the custom to dance on Rosh Hashonoh, behold it is a cherished tradition.

**אמר אביי** השתא דאמרת סימנא מילתא היא יהא רגיל איניש למיכל ריש שתא קרא ורוביא כרתי סילקא ותמרי וכו': תלמוד בבלי מ' כריתות דף ו' ע"א

Abaye said, since a sign is an action, a person should have the practice to eat in the beginning of the year Korah, Rubia, Karsie, Silka, and Tamrie: Krisus 6.

The Koznitzer Maggid ZY"A was happy on the night of Rosh Hashonoh and he said a reason for this. As it says in The Gemara, "He who is Bisimcha, a good Mazel rests on him."

The Vilna Goan ZY"A rejoiced by the blowing of the Shofar, as then we proclaim the crowning of our King, Hashem Yisbarach as ruler of the whole world.

**<u>רק רוחניות</u>**

The Beis Aharon of Karlin ZY"A once was pleased after the Yomim Noraim, that in Chodesh Tishrei it passed through his hands thousands of kvitlach and not one of them were requests for material needs. - Mateh Aharon – Pinsk Karlin

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שנת גאולה וישועה לנו ולכל ישראל
תִּכְלֶה שָׁנָה וְקִלְלוֹתֶיהָ: תָּחֵל שָׁנָה וּבִרְכוֹתֶיהָ:

לזכר עולם יהי' צדיק
הרה"ק ר' ישראל בן הרה"ק ר' אשר זצוק"ל
הינוקא מסטאלין
מנו"כ בפראנקפורט נלב"ע ב' דר"ה תרפ"ב
זכותו יגן עלינו ועל כל ישראל אמן


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אחב"י ביותר מארבע אלף מקומות בעולם קע"ה כ"י להתקשר
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Ksivoh Vachasima Toivah – Rabbi Naftali H. Ganzweig

# Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 37 Parshas Vayeilech - Shuva 5780 **בס"ד פרשת וילך - שבת שובה תש"פ**


**וילך משה.**

The Even Ezra expounds, Moshe Rabbeinu went to each and every Shevet (tribe) to tell them that he is departing. They should not be afraid. He strengthened their hearts to the words of his successor Yehoshua (Joshua).

When Reb Yisroel Salanter ZY"A, was about to be Nifter (pass away) it is said he was in the company of his Gabbai. He explained to his gabbai that a dead person (R"L) is not a scary thing and he should not fear. From this story we see how Great Tzadikim, even in their most elevated moments, would consider the needs and emotions of their followers and all of Klall Yisroel.

**כל הגדול מחבירו יצרו גדול הימנו: סוכה נ"ב.**

He who is greater than his fellow, his [evil] inclination is greater.

The Baalei Mussar proclaim that this is also in "Time". The greater a time is, the greater the Yetzer Horoh [evil inclination] works to Chas Vesholom lesson a person's Avodas Hashem.

Let us use this occasion with strength and happiness that we are the children of Hashem.

Reb Zalmen Brizel ZT"L would say in the name of Karliner Tzadikim ZY"A. "Kol Hagodol – he who is great [in Avodas Hashem] – Meichaveiro, it is from his friend, Yitzro godol – he who has a great yetzer horoh, Heimenu – it is because he sits alone [without chaveirim (good spiritual friends)]".

**הגה: יש מדקדקים שלא לאכול אגוזים, שאגוז בגימטריא חטא, וכו': שו"ע או"ח הל' ר"ה סי' תקפ"ג סעיף ב'**

The Rema in Hilchos Rosh Hashonoh in Shulchon Oruch Simin 583:2, Says; that some are careful not to eat Egozim (nuts) since אגוז [Egoz] is the same numerical value as Cheit חטא - sin. The Kotzker ZY"A, added to this that Cheit is also the numerical value of Cheit, and therefore one must be extra careful not to sin during these elevated and cherished days. There are also various Minhogim (customs) concerning not eating sour or bitter food during these great days. [Some communities only refrain on Rosh Hashonoh, and some refrain from various sour foods until after Shmini Atzeres]. This all must reflect on every person not to be a sour or bitter person but to be נעים למקום ונעים לבריאות [ideal to Hashem, and ideal to people]. We should be suitable to Hashem and suitable to his people, especially during the ימי הרחמים והסליחות - Days of mercifulness and forgiveness.

**ברכת גמר חתימה טובה - א גוטין שבת קודש!**
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Gemar Chasima Toivah – Rabbi Naftali H. Ganzweig

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Vol. 10 No. 38 Yom Kippur 5780 בס"ד יום כפור תש"פ


**יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וכו': מסכת אבות פרק א' משנה ו'**

A Chossid of Reb Osher Stoliner ZY"A was in Petersburg and had a Nisoyon (tribulation) to sin. It immediately occurred to him that Rosh Hashonoh is coming, and the Rebbe is going to proclaim in Davening, המלך Hamelech - The King! and so he did not sin. From here we see how being connected to a Tzaddik can save one from sinning.

A Chossid once had a Nisoyon (tribulation) to sin Chas Vesholom [G-d Forbid]. He thought it over and came to the following conclusion. To Hashem, to whom he will have to give a Din Vicheshbon (accounting), he will say I am only a human בשר ודם flesh and blood. To my Rebbe I will say, "You know that I have a Yetzer Hora (Evil Inclination)." Then one last thing occurred to him, but with my friends, how will I be able to sit with them in equality and be in their company after sinning. From this story we can learn the value of having proper good friends for Torah and Mitzvos.

It is said from Kotzker Talmidim, that a big portion of traveling to a Tzaddik is to be in the companionship of the fellow Chasidim.

ברכת גמר חתימה טובה
שנת גאולה וישועה לנו ולכל ישראל

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לע"נ הרה"צ ר' שמעון נתן נטע בן הרה"צ ר' משה מרדכי זצ"ל
כ"ק אדמו"ר מלעלוב - יום כיפור תש"ע - תנצב"ה

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לע"נ מו"ר הרה"ג ר' רפאל ב"ר ישראל גרין זצ"ל
יום כיפור תשס"ז - תנצב"ה

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לע"נ זקנתי הרבנית ראדיא חנה בת ר' מנשה ע"ה גאנצווייג
יום כיפור תשי"ד - תנצב"ה

**יום כפור, יום הקדוש, יומא רבה.**

Yom Kippur (Day of forgiveness), Yom Hakodosh (The Holy Day), Yoma Rabbah (The Great Day) such it is called in various Places.

This is the holiest day of the year, it is שבת שבתון - Shabbos Shabboson when every Yid (Jew) is in the elevation of a Mallach (Angel). In Krias Shema we say Boruch Sheim out loud just as the Mallochim do.

On a Yom Kippur I had the opportunity to Daven in a Shtiebel in Brooklyn. During the Hafsokoh (break), I passed through the coat room and overheard one Yungerman say to his friend, "Yom Kippur, every minute is a million Dollars!"

Reb Yisroel Salanter ZY"A said that if Hashem would give us Yom Kippur only once in seventy years, we would make the greatest preparation for it. Just because it comes on a yearly basis, it does not minimize its significance and greatness.


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# Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 39 Parshas Hazienu 5780 בס"ד פרשת האזינו, תש"פ


**הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי: ספר דברים פרק ל"ב א'**

Give ear, O heavens, and I will speak; and may the earth hear the words of my mouth. [32:1]

The Maggid of Mezritch, Reb Dov Ber ZY"A, was spending time studying at his Heilige (Holy) Rebbe The Baal Shem Tov Hakodosh ZY"A. When He wanted to return home to his family the Mezritcha Maggid ZY"A asked permission from his Rebbe the Baal Shem Tov ZY"A to return home. The Baal Shem Tov ZY"A requested him to stay longer and explained as follows. "As long as a Talmud (pupil) is yearning to hear my Torah, I have the ability to say Torah and be a wellspring of teaching."

Similar to;

**ומתלמידי יותר מכולם (תענית ז'., מכות י'.)**

From my students more than all [Tanis 7., Makos 10.]

The Me'or Veshomesh says that a Darshon (Mentor), is a Tzinur (channel) to say what the listeners must hear. As it says in Pirkei Avos, שזכות אבותם מסייעתם - The Zechus Avos (Merit of the Ancestors) of those learning and listening, helps he who is speaking.

לע"נ זקנתי הרבנית ראדיא חנה בת ר' מנשה ע"ה גאנצווייג
יום כיפור תשי"ז תנצב"ה
[השנה – תשי"ז, הוא תיקון טעות מגליון העבר]

לימוד אור החיים הק' בחבורה ליל ששי 8:30 pm

**דור עקש ופתלתל (פל"ב פ"ה)**

An awkward and twisted generation. [32:5]

The Rebbe Reb Bunim ZY"A once said cheerfully that he did not know the definition of awkward and twisted. What is the difference between one and the other? Until he sat once in Danzig on the night of Shabbos Kodesh in the house of wine and a Jewish man came to drink wine. There were two waiters, one Jewish and one Gentile. They both went to the wine cellar, the Jewish waiter took the candle ( מלאכת שבת - Desecration of the Holy Shabbos ), and the Gentile took the wine ( יין נסך - Poured wine [Forbidden to prevent intermarriage, or poured for idols.] Shulchon Aruch Yoreh Deya 123:1 ). Had they done the opposite it would have been fine. That is the definition of עקש ופתלתל . From here we can learn that the right person has to do the right thing at the right time.


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Vol. 10 No. 40 Sukkos 5780

בס"ד חג הסוכות, תש"פ


**וחג האסיף תקופת השנה (שמות ל"ד כ"ב)**

…and the Festival of Harvest shall be at the changing of the year. (Shemos 34:22)

From this Heilige (Holy) Yom Tov one can gather and take strength and inspiration in Avodas Hashem for the whole year. - Sabbah Kadisha of Lechovich

On the Yom Tov of Sukkos a Yid must start anew his Avodas Hashem [Serving Hashem] with happiness.

Such as a parable about a son of a king that ran away from his father. He then returned to the King, and his observance.

The King is not sure to settle with him since he suspects that maybe his repentance is not from his inner will, but just from fear of the King. But when the King sees that he serves him with happiness and love, he then knows that he returns to him with a full heart. That is the subject of Sukkos. - Sabbah Kadisha of Slonim

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**ולקחתם לכם ביום הראשון (ויקרא כ"ג מ')**
**ראשון לחשבון העונות: מדרש תנחומא (אמור כ"ב)**

By the Yom Tov of Sukkos the Possuk calls it Bayom Harieshon – The First Day. On this the Medrash says Rishon Licheshbon Avonos – the first day of counting of Aveiros (sins). Why is this so, that after Yom Kippur until Sukkos it does not begin the counting of Aveiros?

The Sefas Emes ZY"A says, that since the Hachanoh (preparation) of a Mitzvah is greater than the Mitzvah itself, and between Yom Kippur and Sukkos Yidden are preparing for all the Mitzvos of Sukkos, it is only on Sukkos itself that it starts the counting of Aveiros.

**תשובה מאהבה**

The Kedushas Levi ZY"A expounds on the Medrash of Rishon Licheshbon Avonos. How can it be that on Sukkos זמן שמחתינו the time of joy, it should be the starting point of counting Aveiros? He explains as such. As we all know the Gemorah [Yuma 81:2], that one that does תשובה מיראה - Teshuva from fear, זדונות נעשה כשגגות - His outright sins become mistaken sins. Whereas he who does תשובה מאהבה - Teshuva Meyahava, out of love for Hashem, then זדונות נעשה כזכויות - His aveiros become Zechusim (merits).

Continues the Kedushas Levi, the month of Elul and Aseres Yemei Teshuva are a time of Teshuva Meyira, out of fear. Then comes Sukkos Zman Simchoseinu, The Yom Tov of joy. It is now תשובה מאהבה repentance out of love for Hashem. Says the Kedushas Levi, we now take out all the Aveiros and recount them that they should now turn into Zechusim out of Teshuva Meyahava during The Festival of Joy זמן שמחתינו.

# Divrei Torah, Ba`er Heitev. באר היטב פרש"י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 41 Shmini Atzeres, Simchas Torah 5780 **בס"ד שמיני עצרת, שמחת תורה תש"פ**


**יהא רעוא קמיה דתשרי על עמיה - זמירות ליל שבת קודש**

May it be His will that [His Presence] rest on His people etc. [Zmiros Leil Shabbos]

**Reb Osher (Hazoken) of Stolin ZY"A** said "תשרי זאל זאך אפ שטעלין בייא יודין" "Tishrei should settle on the Yidden". – Mateh Ahron, Pinsk Karlin

**ראש השנה, יום כיפור, וזמן שמחתינו...**

**The Chiddushei Harim ZY"A,** explains the cycle of events of Chodesh Tishrei.

Rosh Hashonoh, and Yom Kippur are a level of Yiroh – fear. Sukkos is a circumstance of Ahava – Love to Hashem. And Simchas Torah is "Nishba binikitas cheifetz", Swearing while holding a holy object.

**When we dance** with the Heilige Sefer Torah, it is as we are swearing to Hashem holding our sacred possession, The Sefer Torah, by which we will follow, and live a life of Torah and Mitzvohs.

**זמן שמחתינו**

**כי בשמחה תצאו וגו' - ישעי נ"ה י"ב**

For in gladness shall you go out etc. [Yeshaya 55:12]

**Reb Henoch of Alexander ZY"A**, said on this Possuk that when a person is happy, he can save himself from all troubles and bad events. - Siach Sarfei Kodesh

**The Yom Tov** of Shmini Atzeres is the climax of Zman Simchoseinu - the time of rejoicing. We rejoice with Hashem and His Torah on this special Yom Tov.

**The Beis Ahron ZY"A** says as follows; **Just** as doing the Yomim Noraim the sources are open by means of the channel of Yirah – fear. So to, during these days of Zman Simchaseinu – Succos and Shmini Atzeres, the sources of Rachamim and Chasodim (pity and righteousness) are open thru love and happiness. During Zman Simchaseinu – our time of joy!

- Sefer Beis Aharon – Karlin, Michtivei Kodesh (p. 156, column 1)

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